THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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The Day's Work Done.

WITH voice of thanksgiving and praise,
Meet for the ripen'd harvest days,
Beneath the broad moon's silent rays,
Bind the last sheaf!

With praise to Him whose hand of care
Has made so frail a thing—so fair—
Whilst noon-day fades its colors rare,
Watch the bright leaf.

The GOD of autumn's loaded vine—
He guards the good man's calm decline,
And bids on him his blessing shine,
At evening light!

He bids with years his hope increase,
He gives the way-worn pilgrim peace,
And signs, at last, the long'd release
From toil and night.

And He, the summer's choicest boon,
The iris flower, that fades at noon—
O say not that it fades too soon
In that bright sun!

He rear'd it but to show how well
His Spirit works the hidden spell;
His mercy and his might to tell—
Its work is done!

Scenes in our Parish.

SCENES IN REAL LIFE.

THE DAY'S WORK DONE.

"It matters not, so the work is done,
At what hour sets the declining sun—
If shadows come o'er him at noon of day,
Or if he shine on to the evening grey."

IT was the evening of a long summer day. The sun, which through all the waking hours had shone so brightly, had burned yet more brilliantly when he approached the horizon. The sweet peas and the roses that had glittered all the noon and the afternoon, were now folded up, and the tall evening primrose, and the June jessamine opened, as the fresh dew descended, and the still moonlight arose upon them. The last heavy wagon had passed. The last bustling sound had died away in the street—only now and then, the silence was broken by the lonely footstep of a late traveller. The very breeze that shut the convolvulus, and scattered the pure gum cistus leaves on the mown grass, told that the day's work was done.

We had been a walk that evening, and had stopped on our way, to look at Joyce's herbs, and were startled by her abrupt intelligence. "The dear old man's dead," she said; "the old man whose place you looked out in his book on Sunday."

"The old man dead!" we repeated. "The old man who sits at the top of the aisle? Why," I said, not caring that Joyce had made the same observation, "I found out his place last Sunday; he looked very well then." "Aye, so he was," said Joyce, "he was well at breakfast-time this morning, so they tell me; and he died just after." "What! he was quite well on Sunday, and this is only Tuesday?" Ah! what wonder is that? How long shall we be in learning, that in the midst of life we are in death? We could think of nothing else during our walk. The old friend was gone, whom we had been taught to love and reverence from our early childhood. We had learnt to consider it an honor to shake hands with him or to talk to him, and so indeed it might well be; for we knew him one of a race of kings, nay, a son of the King of kings, and if a son, then an heir of GOD, and joint heir with CHRIST. What a stupendous title, and how suddenly he had been called to his inheritance!

Notice for the celebration of the sacrament had been given in the morning—and as I thought of the small company whom I hoped to see there, old John naturally presented himself first. He had knelt in the same place at the north end of the rails, years before I was born, and since I had been admitted to a participation in the blessed privilege, I had never missed him there, and no doubt he fully intended to be present next Sunday. We shall be there, I trust, and we will think of him when we pray for grace to follow their good examples who are gone before. But his labor is ended, he no longer needs refreshment by the way, for he has reached the city of habitation—his day's work is done! Death is at all times an awful thing, because it is a mark of a righteous GOD's displeasure against sin; but in some favored cases, the enemy appears so entirely a conquered enemy, the sting is so taken away, that our grief is exchanged for joy, and bursts into the involuntary exclamation, O death! where is thy sting? O grave! where is thy victory? Thanks be to GOD, who giveth us the victory! And we prolong the shout, Victory! victory! through our Lord JESUS CHRIST!

The master of the vineyard in the parable, we know, gives to his laborers each of them a penny—to him who has wrought one hour only, as well as to him who has borne the burden and heat of the day; but I think that belief does not at all discredit the idea that an additional blessing of peace and comfort is permitted to those who have sought Him in the days of their youth—that, with regard to such as He has brought from their youth up, He will in an especial manner prove, that when they are old and grey-headed, he will not forsake them.

Our friend has been in an eminent degree an instance of such support. In his early days he learnt to know the GOD of his fathers, and even to his old age that GOD said, "I am He," and to his grey hairs, "I will carry thee!" It was the foolishness of preaching that was made strong for his salvation. And may I be pardoned here, for referring to the venerable man—venerable for his worth as well as his grey hairs, and rendered yet doubly an object of interest by his blindness—who in this instance, and so many others, has been made the instrument of such incalculable blessing? Will it give him an additional subject of thanksgiving to learn, that one of whom he perhaps never heard on earth, loved and reverenced him as his best blessing, thanked GOD that he had ever heard him, and cherishing a deep, perhaps it might be thought a romantic, attachment even to the place where he had at first heard the message of salvation, to the last Sunday of his life attended the morning service there, though the distance was considerable, and received the sacrament there every first Sunday in each month—our own festival day being always on the last. Perhaps if the old man had expressed them, he might have told us of some particularly sublime feelings in his mind last Sunday, when, for the last time, he knelt in the place where the riches of the Gospel were at first made known to him; when he joined the worship of the Church militant so very few hours before he was admitted into the general assembly and Church of the first-born, the innumerable company of angels, in the Church triumphant.

It had long ceased to be a matter of any importance to him, who preached, he had for many years been so completely deaf; but he has often said to me, looking up at our church walls, "It is my Father's house; I love to be there!" and oh that house of his Father's which he has entered now! those walls not reared with hands, eternal in the heavens—how he must love to be there!

The religion of JESUS CHRIST is the one thing in this wearying world that ought to make people happy; yet unfortunately, owing, not to want of power in that religion, but to man's want of faith in that power, it has not often its full effect; but old John always seemed as happy as possible. To the last week of his life he was an active and industrious man, and activity and industry are the second great causes of happiness. Not that he had for years been capable of a day's work, but what he could do, he did joyfully. It is but six weeks since that we were surprised by seeing him, uninvited, join our hay-makers, and work diligently on the top of the mow for a long time. We did not think it right he should be there, but he only answered our expostulatory signs (for we could not make him hear) with a merry laugh and increased exertion; and it was not till he had labored for four hours that at last he was prevailed on to come and rest in our kitchen. It was wonderful to see his energy; and in answer to the kind expressions addressed to him, implying fear that he had done too much, he answered, "It is what I always did love—hard work—but it's 'most done now—I've been round since to look at my grave in your church-yard. It's all ready now, and I am ready—my work is 'most done!" The tear would come into his eye in a moment, when he expressed gratitude either to his GOD or his fellow Christians, but his habitual tone was one of joy. He had much comfort at home; for his excellent daughter, over whose childhood he had watched vigilantly, repaid his care by constant attention and kindness in his old age. It was natural that she should make every effort to procure for him each blessing that affection could provide, whilst she felt that her neat and orderly household was blessed like Pharoah's, for this Joseph's sake.

Some years ago, he had a severe illness, from which no one thought he could recover, and he rejoiced and triumphed in the prospect of death, but he had then yet longer to wait. His work was not then done, and I remember the pleasure and respect with which more than one of the congregation welcomed him to his place on his recovery. It was a long walk for an invalid, and after church we used to take much pains to prevail with him, to come in and take some refreshment.

When he did, his gratitude generally expressed itself in simple and earnest prayers for us, but he could not bear to intrude, as he called it; and would so often escape our importunities, by going out at one door when we were looking for him at the other; and so often, when we did overtake him, he excused himself in various ways, that at last we pressed him no longer, only leaving, I hope, the impression on his mind that we felt it a pleasure to do any thing for him. Yet I well recollect how fervently, with closed eyes and lifted hands, he would thank GOD for what we set before him, and the courteous and almost graceful manner in which, before he drank, he used to wish us health and happiness. Indeed, the old man's pleasant manner was one of his characteristics. I cannot understand how a Christian can be otherwise than careful never to give offence, and such care is the foundation of real politeness. O, Cowper made no mistake when he said,

"——Smooth good breeding, supplemental grace,
With lean performance apes the work of love."

There was more of real politeness in that old man's manner when he once attempted to congratulate me on an event of some importance to us—and the tears rose to his eyes, and he broke off abruptly, saying, "Well, GOD bless you! GOD ALMIGHTY bless every one of you!"—than ever the envious world would have expressed.

There was more of deep sympathy once on another occasion, when on looking at our mourning party, he attempted to offer no consolation, but he wept as he lifted up his eyes and raised his clasped hands in prayer to Him whom he knew by long experience, to be a sure hold in the day of trouble; more than the thoughtless world could ever have offered. How should the gay and selfish world know the meaning of sympathy?

There is some charm in religion to still the passions, yet there is also something that keeps the feelings tender, even in extreme old age; and therefore it was, I suppose, that our old friend was so easily moved, that he always seemed so glad to see us, and received us with such a cheerful tone of kindness. It was difficult to hold any vocal communication with him, for having lost all his teeth, one could scarcely understand him; and as, at the same time, it was almost impossible to make him hear, he was so far prevented from any exchange of sentiment on earthly subjects, that his conversation might almost literally be said to be in heaven.

There was, however, no possibility of misunderstanding him, when holding your hand affectionately, he would smile as he looked up to heaven, and pointing upward, say, "Going home, going home!" There was no mistaking, when you met him in the church-yard, and he pointed to the spot under the chestnut tree, and told you in the same glad tone, "I shall be there soon, very soon:" and if you happened to pass through the church three quarters of an hour or an hour before the service began, and you found him in his place; his broad old-fashioned hat, and his stout walking-stick laid beside him, as he looked up from his large-printed Bible at you, and understood your look of wonder at seeing him there so early, the light and gladness in his clear blue eyes told, if his broken accents had failed to do so, "It is my Father's house! Here my Father's children meet—I love them—I love it—It is good to be here!" But my old friend had another way yet of expressing his feelings. His Bible lay always by him, and sometimes, without attempting to make you understand him by words—an attempt which he had often found to fail—he would readily turn to whatever portion of the sacred page best suited him at the moment. I think I see him now, as he sat in his comfortable chair with his back to the window, so that the full light streamed over his grey head, and on the holy page of his Bible, which lay open upon his knees. Sometimes he had fallen asleep—"the spirit was willing, but the flesh was weak:" he had arrived at that time when "the grasshopper is become a burden"—he was eighty-five years old; and then the expression of calmness and composure was really beautiful; you recognized the stamp of "perfect peace," and lifted up your heart to GOD, acknowledging "because he trusteth in thee." But oftentimes he was awake, and then, one after another, the variety of shades of thought and feeling that passed over his countenance were most interesting. The last time I remember seeing him at his own home, he beckoned to me, and turning over his Bible leaves rapidly, pointed me to that verse in the 29th chapter of Isaiah,—"In that day shall the deaf *hear* the words of the book."—"Ha!" said the old man, laughing for joy, "*hear* the words, *hear* the words! no deafness then!" It was no wonder if such an one was happy. He felt that the hand of a mighty GOD was with him, to keep him in all his ways, and consequently could know nothing of anxiety, and every blessing he received as coming from the kind hand of a merciful Father, and therefore was at peace.

"If I woke in the night," said his daughter, "I often overheard him praising and blessing GOD! If he came in tired from a walk, he would kneel down on his chair, and thank GOD for the rest he could take in it. If he did but take a draught of water, he would lift up his hands and eyes, giving thanks for it." It was only last Friday, that his daughter heard him in his prayer thanking GOD for a mark of kindness that day conferred on him by his pastor. Only last Friday! and O, how far he is beyond our assistance now! What a little dim world this must seem to him! On Sunday, as I told you, he went to a church at some distance in the morning, and came to his own corner, where we have so loved to see him, in the afternoon. It will be long, indeed, before two neater or more respectable old men are seen in our aisle than those we have so suddenly lost—for I forgot to tell you, that good old Jacob, who stood godfather to poor Isaac's last child only on May-day, has been dead and buried more than three weeks. Well! at sermon-time, on Sunday, John came as usual, and handed his great Bible, and I marked the text—"They all with one consent began to make excuse." Dear old man! it did not apply to him. Monday passed as usual. "I had no thought of it," said his son-in-law, "when I passed through his room to go to my work at half-past five—he was sleeping like a child. He breakfasted early with his kind daughter, and some time afterward, as he was accustomed, took his Bible with him, and went to lie down on his bed. And there, a little after, his daughter coming up accidentally, found him. He had sunk down by the bed-side, and his Bible had fallen from his hand, only at the moment in which he had no longer needed its guidance. He had obeyed his Master's direction, and his day's work was done. "So," as prays the pious Bishop Hall, "when I have worked enough, lay me to rest; and when I have slept enough, awake me as thou didst thy Lazarus!"

"We much wished to bury him on Sunday," said his daughter, "but the weather has been very hot, and it was found necessary that the funeral should take place on the second day after his death." In our climate such a necessity does not often occur; and the impossibility of getting her mourning ready, added much to poor Hannah's grief, as it prevented her paying the last mark of respect—that of following the last friend to the tomb—which our people here are always anxious to pay. It was in consequence a small, though very orderly funeral. The youngest grand-daughter was the only female present, and she cried as if her heart would break; but the men were only serious, not distressed. Why should they? Themselves for the most part old and grey headed, they cannot have long to wait before their work also shall be done. O that it may be as well accomplished! that there may be as sure hope concerning them, as they enjoy with regard to this their brother, and then what need to weep? Oh when the last shock is borne in its season to the garner, ought it not to be with a shout of joy and thanksgiving?

But I have just been looking at our young gardener's favorite tiger iris, one of our most splendid and most short-lived flowers.

It is but just eleven o'clock, and already the tips of the crimson leaves are beginning to flag. The clear golden spots are as pure, and the polished centre as bright as it has been at all, yet a shade of decay has past over it, which will every moment become more and more dense, and at noon its beauty will be entirely gone; and in one hour after, long before evening, it will be dried up and withered—and Oh, I have lately seen something so very like that!

Yet who regrets the iris? It lives for the time its Creator has appointed. It praises him by its beauty. Solomon in all his glory was not arrayed like it: and then, whilst the cloudless sun shines brightly on it, whilst every eye gazes at it with admiration, in the joyous noon-light, it folds itself up, and it is gone, and the place thereof knows it no more. Poor Mary Ann! I could not help thinking of her as I looked at it. She had not yet come to a third of the appointed age of man. The eyes of love and of affection, watching over her with their own deep and unvarying interest, saw her fade away—so gradually, yet so hopelessly—procured every support, every assistance—just as you, my dear Susan, tied up the head of your beautiful flower, when it began to droop—but it was of no use. It is pleasant to think with how much of peace and comfort it pleased GOD to bless her short life. An only daughter, her kind parents had procured for her a better education than fell to the lot of many in her circumstances; and her gentle and agreeable manners showed how much she had improved her advantages.

Just about this time two years, she married. I used to like to see her walk down the garden, leaning on her husband's arm, and stand at the door to watch him as long as she could as he went down the road. I thought she seemed so much attached to him: and, poor thing! the tears that came trembling into the full, glistening eyes, and the flush that passed over the pale cheek and brow, at the mention of his name, the very last time I ever saw her, told that the deep and pure love had continued unabated. "I really dread his coming home," said she; "I don't know how he will bear it." I don't know how he has borne it. It was a sad welcome for a sailor to his native land, to learn, as the first news, that his young wife was dying; to come home but just in time to receive her last farewell. Yet I am glad he came home in time even for that. "I was obliged to turn comforter," she said, "but it was a hard trial for him." I think poor Mary Ann knew where to find comfort herself. She told me that she made it her constant prayer, that GOD would teach her to say from her heart, "Thy will be done!" and she added, "I hope he will," but she could never restrain her tears as she said, "It is so much worse for them than for me. I'm afraid poor mother will sink under it! indeed, no one in all the world I think ever had dearer friends to part with than I." And then there was another, unconsious of her loss indeed—but poor little dear, she has sustained an irreparable loss. There is the little delicate child. A sweet, gentle-looking creature, but there is something in the dove-like eyes that always gives me an idea of sadness. I saw her yesterday in her black gingham frock, and her clean white pinafore: something had troubled her, a trifle perhaps—yet the tears in the little orphan's eyes almost brought tears into mine. Poor Mary Ann! she had every prospect that her station could present of earthly happiness, much to make her long to rest here, at least for a little while; and seeming better after her husband's return, she had even mentioned to a neighbor the possibility of her changing her place of abode. Oh what charm is there in consumption, that makes it so insidious a foe? Saturday she was taken worse, but had strength enough to pray constantly in earnest, though broken petitions, to Him who never fails to hear. When we think how much change there is in this mortal life, we must certainly own those to be blessed who die in the midst of friends that love and delight in them. The most tender of relations had wept beside her all night, and at dawn she raised herself up in her bed, threw her arms round her mother's neck, and died. She had much to make life desirable, but she has been cut down in the flower of her age; and may those who mourn her, not sorrow as others which have no hope—may they learn the value of that redemption which we gladly believe she sought and found—may they practise that resignation which the Holy Spirit of GOD alone can teach, and which we rejoice to believe he had taught her. May they look up from the grave where they have laid her, to that heaven whither they trust she is gone; and seek and find the way to it—the way consecrated by the blood of the cross. We cannot look on such a company of mourners—young companions, who miss one from their gay circle—a father and mother who have lost from their quiet fireside the only daughter who made that hearth so bright and so pleasant—the husband, who must bear wind and tide, stormy nights and torrid suns again, but without hope of the kind welcome that has hitherto cheered him. We could not look on them without deep feelings of sympathy; without an earnest prayer, that He who does not willingly afflict, nor grieve the children of men, may cause the affliction to work out for them "a far more exceeding and eternal weight of glory;" and in remembering her, it is not because her life has been what the world calls innocent and amiable—though GOD forbid that we should not feel the full loveliness of those lovely things; not because of these that we think of her with comfort, but that feeling herself in the eye of a holy GOD a sinner, she had asked, "What must I do to be saved?" and being told, "Believe on the Lord JESUS CHRIST, and thou shalt be saved," had answered like one in the Gospel, "LORD, I believe, help thou my unbelief." Such comfort is sufficient. If the servant is ready, if the day's work is done; it matters not at what hour the LORD cometh, at noonday, at midnight, or at the cock-crowing, or in the morning.—*Scenes in our Parish.*

MISCELLANY.

RECOLLECTIONS OF THE CHOLERA.

By the Ven. G. B. Mountain, Archdeacon of Quebec.

Id quoque quod vivam munus habeo Dei.

ACCORDING to the census taken in pursuance of the Provincial Act in 1831, the population of the City and Banlieue of Quebec amounted then, in round numbers, to something more than 28,000, of whom nearly 21,000 were Roman Catholics, very nearly 5000 of the Church of England, and the remainder (approaching toward 2,500) of other Protestant denominations. As far as has been hitherto ascertained, the whole number of deaths by Cholera in the year following, has amounted to about 2,800. From these data, it would appear that the whole population has been decimated by the pestilence; but beside some increase of the resident population, on the one hand, it is to be taken into the account, on the other, that the *transient* population of the summer, (whatever proportion it may have borne to the whole,) furnished many subjects for the melancholy list—the disease having prevailed among such of the emigrants as landed, and among the sailors also in the port.

The number of interments by the ministers of the Church of England during the whole of the year 1831, was 382. In 1832, it was not far short of that number in the month of June alone, and in the whole year has amounted to 975.—The total of interments from cholera among the whole Protestant population is estimated at 785. Upon the two consecutive days, however, mentioned in the sermon, (the 15th and 16th of June,) upon each of which upward of 70 were interred by myself, it appears probable that among the bodies sent from the hospital to the Church of England burial-ground in the distracting confusion which then prevailed, there was a considerable proportion of Roman Catholics and very possibly were some Protestants of other communions. And there is no doubt that some persons have been buried without its being known where; and without any registration or particulars.*

Never can the scene be forgotten by those who witnessed it, which was exhibited in the dusk of one evening, at the Emigrant Hospital, before the forced exertions of some members and agents of the Board of Health had provided another building in the lower town exclusively for the reception of cholera patients. A house opposite to the hospital had been engaged to afford additional accommodation, but the unfortunate subjects for admission came pouring in before arrangements at all sufficient could be completed, and the desertion, in one afternoon, of part of the servants who had been hired, rendered the attendance, before most inadequate, so miserably inefficient, that the passages and floors were strewed with dying persons, writhing under wants to which it was impossible to minister, some of whom, I believe, actually died before they could be got to a bed. The Health Commissioners, the head of the medical staff, and the first medical practitioners of the city were upon the spot together, and doing all they could, but how could their skill and judgment meet all the exigencies of such a moment? Women were met at the doors bewailing their affliction, who had come too late to take a last look at their husbands while alive: parents or children were surrounding the death-beds of those dear to them: patients were, some clamoring in vain for assistance, some moaning in the extremity of langor, some shrieking or shouting under the sharp action of the cramps;† friends of the sufferers were contending angrily with the bewildered assistants: a voice of authority was occasionally heard enforcing needful directions, but quickly required in some other quarter of the establishment—a voice of prayer was also heard, and the words interchanged between the dying and their pastors were mingled with the confused tumult of the hour.—The clergy, in passing through some quarters of the town to visit the sick, were assailed sometimes by importunate competitors for their services—persons rushing out of the doors or calling to them from windows to implore their attendance upon their respective friends, and each insisting upon the more imperative urgency of the case for which he pleaded.

I have no reserve whatever, in mentioning my own part in these occurrences, because to suppose that the clergy are entitled to any extraordinary credit for not flinching from their plain and proper duty in such cases, seems to involve a supposition that men whose whole employment relates to the business of preparation for eternity, and who preach CHRIST as the resurrection and the life, are *less* expected to be armed against the fear of death than all the other persons who are engaged in visiting and tending the sick, and performing the various offices successively required after death. A medical man might argue in the same words, although not throughout used precisely in the same sense, as those which I have heard suggested for the use of a clergyman. These are cases in which I can do much less good than in other labors of my profession: many of them are almost hopeless, with respect to my doing any good at all. Is it right that I should consume my time and expose my life for the sake of such cases, when if it is prolonged, I may be an instrument of saving many of my fellow-creatures? There is indeed a canon which directs the clergy to visit their parishioners in sickness, if it be not known or probably suspected to be infectious. But the rubric of the prayer-book was framed in better days, which provides for the case "where none of the parish or neighbors can be gotten to communicate with the sick in their houses for fear of the infection," and assumes it as a matter of course that their minister will visit them under those circumstances.

With respect, however, to the much agitated question of the contagious or infectious nature of the cholera-morbus, the obscurity of the disease in this and in all respects has been the subject of remark; and I am far from offering to lift a presumptuous hand to cut the entanglements of the Gordian knot, nor am I qualified to set the subject in a scientific light; but as it regards simply the courage called into action, in visiting the sick, it does not seem necessarily of a very high order, when it is recollected that the medical gentlemen who are constantly busy in contact with the patients; the clergy who, to talk with them to any purpose must, in many instances touch them and receive their breath close to their own;—the friends and attendants about them night and day, who relieve them by friction of the hand till they are themselves perspiring with open pores—and others who handle their clothing and bedding before and after death, *remained quite as exempt as any other classes of persons from the disease.*

That *this* disease may be propagated and made to adhere, in a manner, to particular places by causes which tend to generate diseases at large, appears sufficiently natural and is supported by a variety of instances which are known to have occurred.

The Roman Catholic clergy connected with the establishment of the seminary, gave public notice of the closing of that institution, in order to enable them to assist in the task of attending the sick, in which the whole body were unceasingly engaged. One after another, indeed, all the schools of the city were closed.

The conveyance of bodies to the burial-grounds in open carts piled up with coffins, continued after the Board of Health had provided covered vehicles for this purpose, (attached to the hospitals, but disposable for the same service elsewhere,) from the unavoidable insufficiency of the provision. I saw upon one occasion, twelve bodies thus conveyed, from *one* hospital and at *one* time, to the *Roman Catholic* place of interment *alone*. Many fables were abroad among the lower orders, respecting persons said to have been buried alive, in consequence of the order for their interment within a certain number of hours. It is a fact, however, that the hospital-servants were in the act of taking an old Englishman from his bed to the dead-house, when some sign of life appearing, they brought him back, and he ultimately recovered. This I had from his own lips. One of the Roman Catholic Clergy also informed me that a person whom he had visited was found to be alive, after being laid in his coffin, but died shortly afterward.

The symptoms, in general, were much less horrible, although the disease, I believe, was equally fatal, among children. I do not remember to have seen an instance in which they were affected by the cramps. I saw two little things of the same family, lying, one day, in the same bed, at the hospital, to die quietly together, like the babes in the wood.

In some instances the hand of death produced very little immediate change of appearance. I recognized a man one day in the hospital, whom I had visited the day before at his lodging; and upon my going up to speak to him, the apothecary said to me, "Sir, that man is dead." His eyes were quite open.

It was one of the characteristic occurrences of the time, that boards were put out in various quarters of the town with the inscription, COFFINS MADE HERE.

I remember seeing one day at the foot of Mountain-street, a coffin containing a body, let down from a high garret, on the outside of the house, by ropes. It had never passed probably in the mind of the unfortunate lodger, that the stairs by which he gained his lodging, would not afford passage to him for leaving it, in case of death. I was informed of a similar occurrence at another house, where the coffin burst open.

I have mentioned the case of a drunkard smitten in the street, in a state of drunkenness. I saw him seized by the cramps, and with the as-

* The rule uniformly acted upon when it became practicable to observe more order and method, was that a card was placed at the head of each bed, specifying the name, country, religion, &c., of the patient, and the date of his admission. This card, after death, was nailed upon the coffin, before the body was sent away for interment.

† The delineations of poetry in representing either affliction or disease were, in many points, completely realized in the scene here portrayed; and in reflecting upon it since, the expressive description of Virgil has come into my mind:—

Lamentis, gemituque et fœmineo ululatu
Tecta sonant—

as well as parts of the passage in Milton which depictures a scene exhibited in vision to Adam:—

* * * Immediately a place
Before his eyes appear'd, sad, noisome, dark;
A lazar-house it seem'd, wherein were laid
Numbers of all diseased; all maladies
Of ghastly spasm or racking torture, qualms
Of heart-sick agony. * * *
* * * * * * *
Dire was the tossing, deep the groans: despair
Tended the sick busiest from couch to couch.

Despair was to be seen every where, as far as concerned the *recovery* of the sufferers. And sometimes despair of their *souls*. 'It is too late,' they would sometimes say to the minister, themselves.

sistance of a couple of health-wardens, got him conveyed to the Emigrants' Hospital. His wife, who was also intoxicated, made violent resistance to his removal. It was, I think, a day or two after this, that the *Cholera* Hospital was opened. Upon my going there, the first person to whom my attention was directed, was this woman. She was then dying. They left two orphans, who were afterward received into the Female Orphan Asylum.

I was once attending to bury a young man who had died of cholera, after having just obtained a decent situation in a mercantile house; and while I was still over his grave, an affectionate letter from his sister, in Europe, was put into my hands, which had arrived too late for him to read it. She reminded him that perhaps *before that letter could reach him*, himself, or some of the persons interested about him, might be *mingling with the clods of the valley*. She earnestly conjured him to abstain from the seductive poison, which it appeared, he had used imprudently before.—I believe that he had not been guilty of intemperance in Quebec.

I have been assured that some men were brought into hospital, having been picked up in the streets under the supposition of being affected by cholera, but found to be only what is vulgarly called *dead drunk;* and that the same individuals, having been discharged as soon as sobered, again gave themselves up to drinking, and were brought in under no false alarm, a second time, but actually sick, and that unto death, of the disease.

In the early part of August, when the pestilence had much abated, the Bishop held a visitation of the Clergy, at Montreal, which, in the earlier stage of the calamity, had been postponed. I was appointed to preach the Visitation Sermon, and of course left Quebec for that purpose. Upon my return, I was in company in the steam-boat, with an unfortunate gentleman, who had lost himself by habitual excess. He was at the breakfast-table with the other passengers, on the morning of the second day. A few hours afterward, on that same day, his corpse was sewed up in sacking, and thrown overboard with weights attached to it, in conformity with the orders of the Board of Health. I read over the body part of the burial service appointed to be used at sea, with some slight adaptation to the case. I had been with him in his dying hour, and it was one of the worst cases that I witnessed. He could scarcely articulate; but, in broken half-sentences or single words, was every instant importunately crying for something to assuage his thirst, tossing and turning at the same time, without the respite of a moment. A kind of half-mucilaginous drivel streamed profusely from his mouth. His countenance was ghastly, and his skin clammy in the extreme; and the short work of this wonderful disease was exemplified (as in other cases) by his having the appearance of a person reduced and worn down by the severe action of some long-continued illness. After his death, the Captain of the boat proceeded to take a kind of inventory of such effects as he had on board. Among these was a snuff-box, with a representation upon the lid, of some figures carousing at a table, and a stanza from a drinking-song beneath. *Ah!* said the Captain, *that is the song that he was singing when he came on board yesterday.*

It was a horrid death. I cannot say that the unhappy man could be called *impenitent*—if the term penitence can be applied to the distress of mind under which he labored. He seemed alarmed about himself, and very anxious that something or other should be tried in behalf of his perishing soul. When I first went in, he was able to say, *I am a dead man.* He afterward put his finger to his open mouth, as a sign, and uttered the single word, *sacrament*, the administration of which was, of course, utterly out of the question, and I believe that I succeeded in turning him from such an idea.* A minister can hardly be placed in a more painful situation. He can hardly pray with hope; and without hope, he can hardly pray with faith.

Should this publication fall into the hands of any person upon whom a habit of undue indulgence in liquor is gradually stealing, let him be warned by these fearful examples. And oh! let those who live by selling what so often carries ruin to soul and body, consider well their own case!

There was another case of cholera among the female passengers in the steerage, but the woman recovered, and is now living.

The unfortunate gentleman, mentioned above, did not belong to the Province.

* * * * * *

It was a remark that I often made during the continuance of the cholera, how little the face of nature betrayed the sadness of the time, or showed any symptoms of that principle of death which was in such fearful activity among the delegated lords of creation. I was particularly impressed with this kind of feeling upon some of the lovely summer evenings, on which I officiated at the burial-ground, then still unenclosed. The open green, skirted by the remains of a tall avenue of trees, and contiguous to the serpentine windings of the River St. Charles, beyond which you looked across meadows, woods, and fields dotted with rural habitations, to the mountains which bound the prospect, the whole gleaming in the exquisite and varied lights of a Canadian sunset, formed altogether a beautiful and peaceful landscape, and seemed a "fit haunt of gods." How melancholy and striking the contrast with all that had been deposited, and which it remained to deposit, in the spot upon which I stood! How full of deep reflection upon the ravages of SIN! How coupled with deep thankfulness to HIM who came to repair those ravages in the end, and to "make all things new!"

* It was impossible to suppose that his desire for the Sacrament was prompted by his having in that moment clearly apprehended a proper interest in the sacrifice which it represents.

SUNDAY SCHOOLS.

THE DIOCESAN SUNDAY SCHOOL SOCIETY OF SOUTH-CAROLINA is the most efficient of the six Diocesan Societies auxiliary to our Union. It has a well conducted Depository in Charleston, so managed as wholly to relieve the parent Society of the burden and perplexity of multitudinous small accounts, and yet be a source of profit to the Carolinian branch. Its sales last year were to the amount of $254 81, on which the Diocesan Society made a nett profit of $22 86 toward the defrayal of its own expenses. Its returns have been uniformly prompt, and its orders, (as the amount of sales shows,) liberal. Were every diocese thus organized, the business of the General Union would be disencumbered of much that now harasses the managers, and its growth become much more rapid.

The South-Carolina Society has 12 auxiliaries in connexion, 3 of which (St. Helena Church, St. Helena Island; All Saints, Waccamaw; and Prince George, Winyaw) have been added in the past year. Four of the auxiliaries are parishes in Charleston; the others at Camden, Columbia, Cheraw, St. Bartholomew's, and Beaufort. The Board of Managers say that there are also schools at Edisto Island, Summerville, and Pendleton, not yet auxiliary. Beside these 15 or 16 they have reason to believe there are no more, in the 50 organized congregations of the Diocese, having 42 ministers. They remark, with becoming zeal, and the force of truth—

"We know it has been said, that it has been found impracticable to establish them in some of our country parishes. But we would respectfully ask our friends to reconsider the subject, and even if the experiment has been made, to make a second, and if necessary another and another trial. It may be, *a few* scholars only can be obtained, but the example will have its effect, and the benefit, if it be only to a single soul, will not be disregarded by those who remember that *that soul* is immortal. It may be, no white children can be induced to join the Sunday School, but are there not persons of color who, with a glad and thankful heart, would avail themselves of the opportunity to acquire the knowledge, beyond all comparison valuable, which maketh wise unto salvation?"

All the auxiliaries of the Society use the publications of our Union. Of its periodicals the Managers speak as follows:—

"Fifty-one copies of the 'Family Visiter,' and 200 of the 'Children's Magazine,' for the current year, have been disposed of, almost all in the city. We most sincerely regret, that these useful little magazines have found so few subscribers in the country parishes. We would that our country friends, and especially the rectors of the churches throughout the State, to which auxiliaries are attached, would endeavor to procure for these very entertaining and instructive periodicals, a more extensive circulation. Their value, as containing much moral and religious information, communicated in a manner entirely intelligible to the understandings of children, has been generally acknowledged, wherever they have been disseminated, and we ask no more to insure their universal diffusion among the members of our Church, than that they should be examined. Their felicitous adaptation to the capacities of those for whom they are intended, renders them, it is hoped and believed, of material assistance to the other efforts of Sunday Schools, in bending the pliant minds of infancy to the reception of those principles of rectitude and piety, which will lead them to usefulness in time, and to happiness in eternity."

The following table exhibits the state of the auxiliaries from which reports were received.

Parish.	Teach.	Schol.	Libr.	Confirmed Tea.	Confirmed Sch.	Subs. to C. M.
St. Michael's, Charleston,	21	140	357	1	2	50
St. Philip's, "	45	367	564			
St. Paul's, "	16	175				
St. Stephen's, "	10	66	L			
Grace Church, Camden,	5	35	50			
St. Helena Church, Beaufort,	50	331				
St. David's, Cheraw,	6	86	L			
St. Helena, St. Helena,	4	60	L			
All Saints, Waccamaw,	4	11				

N. B. The letter L in the third column indicates that there is a library, although the number of books has not been stated.

St. Philip's Church Sunday School, Charleston, enjoys the benefit of a building purchased for the use of the school, and "fitted up and arranged in a manner every way suited to the purposes for which it was intended. *One of the rooms has been appropriated for the use of a Parish Library* wherein are deposited all books either loaned or given for that object, also religious periodicals and tracts for gratuitous distribution."

"It is obvious that the increase of scholars, and of the number of punctual attendants, is not unreasonably attributed to the new arrangements, which have increased the interest of all concerned in the institution. At the same time, both teachers and scholars have found our comfortable rooms, especially in severely cold weather, no small accommodation."

The following interesting paragraphs are from the report of St. Paul's Church Sunday School, Charleston:—

"We record, with heartfelt satisfaction, the following extracts from the letters of two interesting young females, to their teachers, affording, at once, a gratifying tribute of respect to her, and a proper estimation of the value of the instruction she endeavored to convey to them. One of them says, 'I cannot help thinking you will be pleased to hear of the entire change of feelings which has taken place in two of your scholars, and that, through the mercy of GOD, they have been brought to see that all earthly hopes are vain, all earthly pleasures empty, and I think I can add sincerely, they have received, and now feel that peace which GOD alone can give. How little did I know what a blessing GOD had in store for me, and how soon I should change the shadow of happiness for the substance! It was not until this change that I was able to see the real advantage of Sunday Schools; nor can I now recur to that time without emotions of regret at having so little improved the opportunity I then enjoyed of acquiring scriptural knowledge.' The other writes—'I think you should be informed of every thing connected with the spiritual concerns of one whom you instructed for more than two years, and I know it will give you pleasure to hear from myself, that I have been enabled, by the grace of GOD, to make choice of CHRIST JESUS as my portion for time and eternity.'" * * * "The teachers in both the white and colored schools are chiefly communicants, and realizing, we trust, the solemnity of their obligations, are desirous to bring to the performance of their duty, an anxious zeal for the welfare of their scholars, and for the extension, through them, of the kingdom of our blessed Redeemer. Six of the individuals of whom we are speaking, have themselves been members of the school, and are now practically illustrating the benefits they therein experienced, by employing their time and ability in imparting them to others. In some cases, the happy effects of the institution, in ingrafting sentiments of piety on the minds of its subjects, have been already signally and beautifully exemplified."

In the Sunday School of St. Stephen's Church, Charleston, "The teachers, in order to prepare themselves for the instruction of their classes, meet once a week to study together the scripture lesson for the succeeding Sunday, and find, in becoming better acquainted with the word of GOD, both pleasure and profit. The library, during the past year, has been carefully examined, and all books removed from it not calculated to promote religious knowledge, which can be the only proper object of a Sunday School Library."

The Sunday School at Beaufort reports that "The youths of the Bible classes are chiefly those who had quitted the school altogether; but from a laudable, religious spirit have been persuaded to enlist themselves again as scholars, under the instruction of two pious gentlemen, who previously prepare themselves to teach ably and fully the well explained truths of Scripture. All the teachers are pious and zealous. Many of the scholars after quitting the school, have become communicants of the Church, having first received their religious education in the Sunday School."

The preceding extracts sufficiently confirm, what the whole report still more abundantly proves,—the entire correctness of the views given in the following paragraph:—

"The operations of any Sunday School, separately considered, are, for the most part, limited in their influence and in the measure of interest they awaken, to the particular congregation among whom they may be conducted. Though the end to be accomplished is one of enlarged benevolence, looking beyond the narrow limits of individual benefit, to the future moral and spiritual welfare of society, yet the association and identity of a particular school with some particular place of worship, seem to invest it with a character of exclusiveness, which confines all present attention to its concerns, and solicitude for its prosperity, within the bounds of its own location. To obviate this evil, the Diocesan Sunday School Society has been established. Its purpose is to concentrate and diffuse intelligence, as to the state of our schools, which, however valuable in its nature, and susceptible of producing important results, might otherwise be too greatly circumscribed. Its advantage, as affording a suitable means of disseminating information in regard to a most delightful branch of Christian duty and service, cannot be too sensibly appreciated, and its claims on the patronage and support of all who wish well to the institutions of our Church, cannot be too forcibly urged.—Impressed with these views, the Board of Managers, in submitting their second annual report, beg leave to express their confidence in the utility of the Diocesan Sunday School Society of South-Carolina, and to recommend it to the notice and encouragement of Episcopalians throughout the Diocese."

COMMUNICATIONS.

For the Churchman.

THE EXTENSION OF THE CHURCH.—NO. XIV.

"The field is the world."

ENCOURAGING PROSPECTS.

IT is with the sincerest pleasure that we turn to a subject so full of interest and promise. We have been hitherto presenting views of duty, which, as it seems to us, have not as yet been acted upon. We have pointed out what we deemed to be faults in principle, and faults in action. But we have done it under the solemn conviction that what we said was true:—we have done it because, with such a conviction, we dared not keep silence:—we have done it with the full recollection that we were answerable to GOD for every word that was written. But we turn to another task: if there is cause for sorrow, there is also cause for rejoicing. We believe the present day to be one in which GOD is preparing to do great things for himself: it is the forerunner of a day that will be crowned with the richest blessings of eternal love. We would dwell for a moment upon the grounds of encouragement which the existing state of things affords.

The spirit of the Gospel—love for THE WORLD—*is increasing among us.* We are beginning to feel more than we ever have done, that we have duties to the world, as well as ourselves. We have heard the petitions for help that have come from the desolate places of the earth—and those petitions have come home to our own bosoms. We have remembered that the LORD has done great things for our souls, and we have felt a longing to impart these blessings to others.

This spirit has manifested itself in various benevolent efforts. The love of the souls of men is no inactive principle: if it be sincere, it will evince itself in the actions, as surely as effect will follow cause. No man that is anxious to extend the kingdom of the Redeemer, can look with indifference upon the spiritual destitution that meets his eye in every direction. The same Scripture that records the compassion of the good Samaritan, tells also how he bound up the wounds of the unfortunate stranger, pouring wine and oil into them—how he was kind unto him, and took care of him. Such, we believe, has been the operation of this spirit in our own Church. We have seen the interest excited in behalf of our brethren in the South and West;—the destitute have found friends, and warm ones, too, when their cause has been presented. We have also turned our eyes toward destitute Africa, and all have heard of the effort to send the Gospel to that unhappy country—of the missionaries who have pledged their labors and their lives to this glorious undertaking.

The importance of the cause of education is beginning to be felt, and the Church in different sections of the country is putting forth exertions in this blessed enterprise, so intimately connected with the promotion of true religion. We could lead you to the private chamber of some sincere Christian who had never been led to consider the wants of his fellow-mortals: we would stand and look upon his changing countenance as he read some appeal for the means of grace that came from the Heathen in some foreign land, or some of his brethren in his own land: we would mark, as he laid down the "Record" that contained that appeal, the eloquent expression of his thoughtful, perhaps his tearful eye.

But go with us to some little village in our land. It has enjoyed the preaching of the Gospel for years and years—yet it has never done any thing for the cause of CHRIST, simply because it has never been asked to do. We will enter the little village church, already venerable with age. They have not come together to worship—they are gathered around their pastor, listening with the deepest attention to the words that are falling from his lips—they have come to form a *missionary association.* They have little to give—it is the widow's mite—the little savings of honest industry; yet they have learned that it is better to give than to receive; they have been told of those who have no preached Gospel—no happy Sundays—no ministry to dispense to them the holy sacraments—and they are willing and glad to contribute, in order to send to such the blessings which they themselves enjoy. Now we do not mention these as great results—but as promising beginnings. We have stated already, on a former occasion, that the present time was a crisis in the interests of our Church. All Christendom is engaged in the work of evangelizing the world; and the question is not whether the work shall succeed, for GOD has determined that question—but it is, whether we will take part in it, or not. The causes then which are put into operation *now*, must, from the nature of things, be mighty. Viewed in this light, "the day of small things" is not to be despised by the friend of religion and the Church. A discerning mind will not estimate moral causes by their immediate results, but by their tendency and probable effects. He who estimated the power of the Gospel by the number of conversions that attended our Saviour's ministry, was deceived in his computation. Had he taken into consideration the nature and tendency of *the Gospel system*, he would have formed a more correct estimate. Now what is the tendency of the spirit which is beginning to manifest itself in our Church? We answer unhesitatingly—a happy—a glorious one. The facts which come to light every day are not striking, but they are indications of the character which public opinion is assuming among us. The moving of a straw upon some mighty flood, is a very small thing—yet small as it is, it shows in what direction a stream is setting, which bears upon its bosom the power of armaments and the wealth of nations. These efforts should be considered in connexion with another fact, which is, that *we have become sensible that "we have left undone, in this matter, what we ought to have done."* Much has been accomplished toward the performance of Christian duty when we have been convinced that we have been negligent in our obedience to the commands of GOD. It is an important step taken toward greater activity and more sincere devotion to his cause. Now when all these circumstances are taken together, we have reason for believing the present to be the forerunner of a day in our own Church, that will be crowned with the richest blessings of eternal love.

But let us cast our eyes for one moment over the Christian world. What are Christians doing? Let America answer, that is just coming up to the help of the LORD, with all the zeal and energy of a young though mighty nation. Let England answer, ever foremost in the cause of true religion, and she will point you to her venerable societies for the promotion of the Redeemer's kingdom—to the intellect, and effort, and wealth she is daily expending in this cause—to the glorious conquests she has won within her own borders, and upon the far-off shores of heathen lands. Let Protestant France answer, just arising from a long and wearisome captivity of ignorance and superstition, and she will point you to her Christian institutions, just in the bloom of a healthful youth, but eager to contribute their assistance to this all-absorbing object. Let Roman Catholic Europe answer—nay, let the Bibles that are scattered throughout her territory, answer, and they will send back their testimony, that there is a glorious promise of "a brighter day to-morrow." An Isaiah might stand upon her mountain-tops and say, "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee." Never since apostolic days has the eye of Christian philanthropy looked upon a sublimer spectacle. It seems as if the Christian world had made one universal confession of past neglect, and was hastening to redeem the years that are left through the infinite mercy of GOD. The voice of the LORD has come from the perishing nations of the Heathen—from the desolate islands of the sea—"Whom shall I send, and who will go for us?" And one after another has come with life, and wealth, and every thing, and said, "Here am I; send me!" Men are beginning to feel that they have no right to call any thing their own—that all is the LORD's—nay, that "they themselves are not their own, for they are bought with a price." They are expecting great things, and they are putting forth great efforts. The cause of truth is every where triumphant. The long-established superstitions of civilized lands are giving way to a more pure system of faith and practice;—the idolatrous religions of heathen lands "are in their dotage;"—the battlements of irreligion have begun to crumble, and the besiegers, animated with fresh courage, are pressing on to the breach. In the language of one of the most eloquent writers of modern days: "The earth will soon be full of people, and full of knowledge. The desert is beginning to bloom, and the darkness to disperse, and the minds of men are ripening for, and expectant of, the greatest change which has as yet passed over the earth." All this is, under GOD, the result of Christian exertions—the fruit of a few short years of labor and sacrifice;—and the work is still going on. These are but the first-fruits of the glorious harvest that will be reaped by the hands of Christian reapers from Europe and America.

Now what will be the effect of these things upon our own Church in this country? We speak not of the Episcopal Church in England. *She* pledged herself to this cause long ago:—but what will be their effect upon us? We do believe that the effect will be one in which we may rejoice. Is it possible that a Church like ours—pure in her doctrines, apostolical in her institution—herself the most conclusive evidence of what an Episcopal Church can do—the first-born daughter of missionary effort—is it possible that such a Church can do otherwise than enter with the most ardent zeal upon this good and great cause? To us it seems beyond the bounds of probability. Away with doubt! Away with cavil! We will share in these blessed labors—we will share in the joy of the triumph. "Thy people shall be willing in the day of thy power." "Cast ye up; cast ye up; prepare the way; take up the stumbling block out of the way of my people." "The LORD shall guide thee continually * * and thou shalt be like a watered garden, and like a spring of water whose waters fail not. And they that shall be of thee shall build the old waste places—thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach—the restorer of paths to dwell in." Z.

For the Churchman.

CHRIST CHURCH, POUGHKEEPSIE.

ON Tuesday, the 4th instant, the corner-stone of a new Gothic church was laid in the village of Poughkeepsie, with impressive religious exercises. In consequence of the increase of the growing and interesting congregation of that place, it became necessary to take down the old church, and to commence the erection of a much larger and more elegant one on the same site. The solemnity of laying the corner-stone of the new edifice excited very general interest and attention, as was fully evinced by the large and respectable concourse of people assembled on the occasion. The congregation assembled in the Town Hall. A procession was then formed, and moved to the foundation of the new edifice, where the service prescribed by the Bishop of the Diocese for such occasions was celebrated by the Rev. John Reed, D. D., Rector of the Church, assisted by several of the neighboring clergy. In a cavity in the stone were deposited a Bible, a Prayer Book, a late number of the Churchman, a journal of the last State Convention, together with various coins, and a parchment on which were inscribed the names of the Bishop of the Diocese, the Rector of the parish, the Wardens, Vestrymen, Building Committee, Architects, &c., the date of the erection of the first edifice, (1772,) and also the date of the laying of this corner-stone. The Rev. Rector delivered an animated, pathetic, and deeply impressive address from the scriptural language previously used in the service; "Other foundation can no man lay than that which is laid, even JESUS CHRIST." A tone of deep religious solemnity was imparted to the occasion by the judicious and efficient services of the choir of the congregation. A solemn and most appropriate anthem was sung by them with thrilling influence upon the feelings of the assembled multitude. Seriousness and reverence characterized the sacred services, and the assembly dispersed with feelings chastened by the piety and devotion of the scene. Long may its hallowed influence be felt by those who have engaged in this laudable work of providing for the house of GOD and the offices thereof! The style of the building will be chaste Gothic, and from the well-known wealth and liberality of the congregation, we may doubtless expect a temple which will be creditable to themselves, and ornamental to the flourishing village, of which it will be a distinguishing feature.

ONE WHO WAS PRESENT.

From another description of the same solemnities, with which we have been favored, we extract the following additional particulars.

The clergy present were "the Rev. John Reed, D. D., the Rector; the Rev. George B. Andrews, Rector of St. Paul's Church, Sharon, Connecticut; the Rev. John Brown, Rector of St. George's Church, Newburgh, Orange county; the Rev. Edward K. Fowler, missionary at Monticello, Sullivan county; and the Rev. Samuel R. Johnson, Rector of St. James' Church, Hyde Park, Dutchess county." "The inscription, (on a silver plate with the name of the church, the Rector, and the date of the ceremony, deposited in the stone,) containing a succinct history of the Episcopal Church at Poughkeepsie, was read by the Rev. Mr. Brown."

"It is now *twenty-three* years since the Rev. Dr. Reed, the present Rector, was called to the charge of this congregation. It was then in a very weak and divided state, but his wise and faithful ministrations were greatly blessed, unity of feeling and of purpose soon prevailed, and his church has been ever since uniformly increasing in the number of its members, and in general prosperity, both as to its temporal and spiritual concerns. In the year 1811, the northern part of his parish was organized into a separate parish, under the name of St. James' Church, Hyde Park. The former edifice, although considerably enlarged some years ago, had, for some time, been too small to accommodate this prosperous and increasing congregation, and it was found necessary that a new one should be erected. The new church is to be of the Gothic style, 90 feet from the front of the tower to the rear, and 60 feet in width.

"The occasion of the solemn services, itself such a sign of success and cause of rejoicing, the thronging multitude, the exulting voices of the numerous and well-trained choir, the beautiful and affecting address of him who had so long watched over this his flock, and who now, on his own birth-day, performed this happy ceremony, surrounded by so many of his spiritual children, the open sky above, and the dead around, all tended to add great interest to the scene, and to inspire feelings which cannot easily be described, or soon be forgotten."

TRIBUTE OF UNITARIANISM TO THE CHURCH.

MR. EDITOR,—The following, which I find in a Boston paper, is too good to be lost. I send it, signature and all.

Whatever distinctions may be stated among Christian sects, this may be said, in sincerity and truth, of *Episcopalians*, that from the foundation of the country to the present time, they have been the friends of virtue, good morals, public order, and social and Christian communion;—and that all aid given to them, has tended to make the country more wise, more safe, and more happy.

A UNITARIAN.

For the Churchman.

To the Editor.

Rev. and dear Sir,—Permit me through the medium of your paper at this time, when about to leave New-York, where I have been prosecuting for several weeks the objects of my agency, to express to those concerned the feelings of my heart, which I would gladly do in person if I could enjoy the opportunity.

First I would render hearty thanks to ALMIGHTY GOD, who hath prospered my way and given the holy cause of missions free course among the Episcopal Churches in this city. I hope never for a moment to lose sight of the important truth, that all our success in this work, so well calculated to be accompanied with resulting benefits to all who are concerned in it, depends solely upon the agency of the HOLY GHOST. "It is not by might, nor by power, but by my Spirit, saith the LORD of hosts."

To the clergy of the city and its vicinity, with whom I have had delightful intercourse upon the objects of my agency, I feel myself drawn much closer than ever by the bands of love, because of the interest which they have discovered in the success of our missionary efforts. Some difference of opinion has and does prevail, respecting the modes by which the general society of the Church may be best aided in their respective parishes; but that the Society shall have their support, their labors and their prayers, there is but one mind and but one heart. I hope my brethren will bear with me while I suggest to them, that much, very much of the efficiency of the Society will depend upon their cordial and active co-operation. The city of New-York is a field which, if properly cultivated, will yield an increase for GOD and to his glory, greater than could be produced from some entire dioceses. I would not have the claims of the General Society interfere with the missionary operations of this large and growing diocese, nor with any other department of benevolent enterprise—neither will they. It is of the nature of liberality to grow and increase. The more that is given to one object, the more will be secured for others. "There is that scattereth, and yet increaseth." As we cultivate the grace of enlarged benevolence by scattering our bounty on every hand, He who first implanted the grace will never let it lack culture, for want of means by which to keep it in exercise. I can assure my brethren of the clergy that they have nothing to fear, by pressing the claims of CHRIST upon the laity of their charges. They are prepared to enter into the spirit of the missionary work, and will most assuredly complain if the opportunity is not afforded them of knowing what the Church is doing, and by their prayers and contributions participating in the blessedness of the work.

During my stay in the city I have had personal intercourse with several hundred persons of the laity. And it affords me unspeakable satisfaction to say, that in every instance, save one, (I wish I could conceal that instance,) the subject of missions, and of the objects of our Society, have been kindly entertained. The gentlemen of New-York, I am convinced, are prepared to sustain the Society in the execution of any reasonable plans for extending the blessings of the Gospel, in connexion with the word and ordinances as administered by the Church. When they shall be fully informed of the designs of our Society, the fields which it wishes to occupy, the facilities which are afforded for extending the borders of our Church, especially in the west and south-western parts of our country, and the advantages of concerted and concentrated action, there can be no doubt that many of those large donations which have been heretofore appropriated to other objects, will flow into this channel, and constitute the means of the Society's future usefulness.

Let us not cease, dear brother, to pray, and to call upon all who love our Lord JESUS CHRIST to pray, for the divine blessing upon the labors of the Domestic and Foreign Missionary Society. "Prayer moves the hand that moves the world." There is no other agency than that which is divine can turn the hearts of Churchmen all to feel and act alike, for the advancement of missions; and prayer is the means whereby that agency is to be secured. The only power in the universe to which JEHOVAH yields, is prayer. Every other aims at independence, and he rightly baffles it. This acknowledges his supremacy, and secures his interposition. "Let us ask, then, that we may have, and seek that we may find;" and whatsoever we ask in faith it shall be done unto us.

GEO. BOYD, *Gen. Ag't.*

New-York, June 10, 1833.

For the Churchman.

THE following plans for aiding the funds of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States," have been suggested by different friends of the Society and of the cause which it is formed to promote. They are submitted to the members of the Church, in humble reliance upon the divine blessing, that they who read, and concur in opinion and feeling with the projector, may signify their readiness to promote them.

The Green Bay Mission, which Mr. Newton's plan is designed to relieve, is yet in arrears between *three and four thousand dollars*, expended for the permanent buildings of the Mission.

The Church in Pensacola, for the relief of which Col. Riley's plan is intended, was erected by the few members of the Church who reside at that place, during the time that the Rev. Mr. Hutchins was officiating there as the Society's Missionary. The church building is in danger of being sold for a debt of about $1600. The plan proposes to raise the sum of $1000, which sum it is believed will secure the house, with what can be raised at Pensacola.

E. A. Newton, Esq., proposes that *forty* gentlemen shall subscribe $100 each, to raise the sum of $4000, for the relief of the GREEN BAY MISSION. His letter was published in the Churchman of June 1st. The following names have been obtained:—

Edward A. Newton, Esq. of Pittsfield, Mass. -	$100
Samuel Ward, Esq. of New-York, - (paid.)	100
Thos. N. Stanford, New-York, - - - -	100
Rev. Francis L. Hawks, - - - - -	100

Col. Riley proposes that *one hundred* persons shall subscribe *ten dollars* each, before the 1st of September next, to raise the sum of *one thousand dollars* for the Church at Pensacola. The following names have been obtained:—

Col. Joseph S. Riley, Philadelphia, - - - -	$10
Rev. George Boyd, do. - - - -	10
Rev. Peter Van Pelt, do. - - - -	10
Rev. F. L. Hawks, D. D., New-York, - -	10
Mr. Jacob Shatzell, New-York, (5 shares) -	50
Rev. R. D. Hall, Hempstead, L. I. - -	10
Rev. Benjamin Hutchins, Pennsylvania, - -	10
Misses Clarks, Mount Holly, N. J. - -	10
The Missionary Associations of St. James' Church, Philadelphia, - - - - - - -	60
Ed. A. Newton, Esq. Pittsfield, - - -	10
The Missionary Association of St. Stephen's Church, New-York, -	10
The Female Bible Class of St. Thomas' Church, collected at the request of the General Agent, to constitute the Rev. Dr. Hawks a patron, -	50

The editors of the several periodicals of the Church, are requested to keep these plans before their readers for a reasonable time.

JOHN BOYD,
General Agent, &c.

New-York, June 10, 1833.

BISHOP JEBB'S EDITION OF BURNET'S LIVES AND CHARACTERS.

THIS is in all respects an admirable book. I have read it through with profit and delight. I recommend it most unqualifiedly for republication, and sincerely hope that the managers of the Protestant Episcopal Press will give it a place in their valuable "Parish Library." It is on many accounts deserving of the widest circulation. The principal portions of the volume, the lives of Sir Matthew Hale and of the Earl of Rochester, have passed through innumerable editions, and are by universal consent received as standard specimens of religious biography. And, indeed, it may be questioned whether there can be found better attestation of the power of Christianity than, in its own way, each of these affords. HALE as an illustration of its steady and gradual operation, regulating and attuning to the finest issues the whole strain and tenor of a long and useful life, devoted to man's service, and to GOD's glory; and ROCHESTER as an instance of its power to arrest the careless, to soften the hard-hearted, to purify the profligate, and to crown—rare consequence to be admired but not relied on!—a desperate life with a hopeful transformation and a happy death. The smaller sketches are all finished and true to the life. The funeral sermon, on the death of the Hon. Robert Boyle, is in a strain of eloquence rarely equalled in the language. Nor are the appendages unworthy of the body of the work. The prefaces by the former editor, Alexander Knox, Esq., a layman who did honor to the communion of which Nelson and Wogan were members, are most valuable contributions, and the letter addressed by him to Bishop (then the Rev. W.) Jebb, deserves to be printed as a tract and put into the hands of every clergyman in the whole Church, while Bishop Jebb's prefaces, notes and mottos are in the very best style of one whose theology is pure, whose piety is profound, whose taste is exquisite, and of whom, beyond any living writer, may be said what Johnson said of Goldsmith, he touches nothing that he does not adorn. Repeating my earnest hope that it may be reprinted, I subjoin, as a specimen of the taste and feeling which pervade whatever proceeds from the Bishop of Limerick's accomplished pen, the beautiful and touching dedication:—

TO
MY DAILY COMPANION,
MINE OWN FAMILIAR FRIEND,
CHARLES FORSTER, B. D.
THESE EXAMPLES OF LIFE,
ARE, FROM THE HEART,
INSCRIBED:
J. L.
DEC. XII. MDCCCXXXII.

Truly it were better to have had the heart that dictated and the hand that wrote these words, than to have given utterance to all that Byron ever sung. At least, so thinks

ONE OF THE OLD SCHOOL.

REVIEW.

For the Churchman.

The Rule of Faith; a Charge to the Clergy of the Protestant Episcopal Church in the Commonwealth of Pennsylvania; delivered in St. James' Church, Philadelphia, May 22, 1833, *at the opening of the Convention. By the* RIGHT REV. HENRY U. ONDERDONK, D. D. *Assistant Bishop of the Diocese.* Philadelphia: published in conformity with a regulation of the Convention. 1833, 8vo. pp. 28.

AMIDST the variety of pamphlets of literary and theological pretension which are daily issuing from the press, it is refreshing occasionally to meet with something that indicates a master-spirit, and promises to repay with an accession of knowledge the time and attention bestowed on its perusal. Such, it gives us pleasure to state, is the charge of Bishop Onderdonk. It is in every respect a masterly production; too profound, perhaps, to be generally popular, yet embracing truths of deep and abiding interest to Protestant Christians of every denomination. By the intelligent of these, we venture to assert, it will be generally read and as generally appreciated.

The subject of the charge is the "Rule of Faith," or as Archbishop Tillotson has defined the terms—"The measure according to which we judge what matters we are to assent to as revealed to us by GOD, and what not." In the investigation of this subject, the appeal throughout is made to common sense and the deductions of sound reason—there being no other ground common to the Romanist and Protestant. We regard the discussion of this question at the present time as peculiarly seasonable. It will, if we mistake not, be the means of throwing new light upon a subject intricate in itself, and heretofore somewhat obscured by well intended learning on the one hand, and designing sophistry on the other. One of the great excellencies of the charge is, that it gets rid of every thing extraneous to the real question, and proceeds at once to the consideration of the point at issue. The clear statement of this is made in the following paragraph.

"This issue, as I have intimated, is concerning the authority of Scripture in matters of religion. The Romanists 'admit' the Scriptures, but only in the 'sense which the holy mother Church has held and does hold,' meaning their own Church, which they declare to be 'the mother and mistress of all Churches.' Protestants admit the Scriptures without this authoritative restriction of their sense, leaving them to be interpreted like other ancient books; the sense held by one or more of the Fathers, by the Church at large, by the Church of Rome, or by other Churches, being allowed among other grounds of interpretation, as past or existing construction is used as a help in expounding works not sacred.

"The Romanists 'admit' also what they call 'the apostolic and ecclesiastical *Traditions*,' as distinct from Scripture, and placing them first in their creed. In so far as this refers to the evidence of the genuineness of

the books of Scripture, this part of their creed is to be allowed, in the same sense as the tradition is to be allowed which attests the work of any ancient author; there being, however, much more and stronger proof of this sort for the inspired than for uninspired compositions of like antiquity."

After this brief introduction the Bishop proceeds to draw a nice and accurate distinction between the different kinds of tradition, and to point out the distinct nature of each, showing "that the nature of the sort of tradition which brings us the Scriptures, is very different from that of the sort of tradition which is our principal subject of consideration." The one is the tradition *giving*, the other is the tradition *preserving*. And of the latter sort, the tradition which preserves Scripture, or attests the genuineness of its successive copies, is very different from the tradition which preserves orally, or professes so to preserve, the Gospel once orally delivered. The tradition of the Romanist is that last mentioned, which he is commanded by the Council of Trent to receive with the Scriptures, and "with equal affection of piety and reverence."

This just definition of the kind of tradition for which the Romanist contends, being settled, the "rule of faith" is at once made the subject of inquiry. And it is here, that the originality and beauty of the Bishop's arguments are most apparent. Differing in this, so far as our knowledge extends, from all who have preceded him on this question, the Bishop considers the "rule of faith" properly speaking, to be neither tradition on the one hand, nor Scripture on the other, but simply the word of GOD itself—"what CHRIST and his apostles taught." Tradition and Scripture he regards merely as "*means*" for ascertaining the "rule of faith." This appears to us undoubtedly the correct view of the case, and its plain statement opens the way for a clear and satisfactory discussion of the relative value of each of these *means*. "The issue, therefore," the Bishop remarks, "is between tradition and Scripture—which is the most secure means of preserving truth?"

"In entering on this question, Romanists make a common sense appeal, in order to prove that tradition, of the kind I have particularly mentioned—the successive instructions of successive parents and successive pastors—must be and must remain correct. Each one teaches accurately and faithfully what himself was taught, and thus all are taught the same things, and the last in the succession receives the same lesson that was revealed to the first. As the things thus communicated are extensively known, their notoriety contributes to their being faithfully transmitted. And the agreement of Christians of various countries in their traditions, is a further proof of their genuineness. Such is the argument of the Romanist on this point.

"The Protestant constructs a not dissimilar argument in favor of Scripture, using tradition, as I have said, though not of the same kind. Scripture is transmitted by successive copies of the inspired writings, each transcriber presenting accurately and faithfully what is contained in the manuscript before him. As the copies are numerous, the fidelity of each fresh one is secured by the notoriety of their contents. And as copies are made in various countries, their agreement is a further proof of their being genuine.

"Similar as are these two arguments in their structure, the quality of their respective materials is very different.

"It is not true that tradition is the same among Churches of different countries. For example; the Greek, Armenian, Syrian and Coptic Churches do not agree with the Church of Rome in regard to the traditions before us—that the latter is "the mother and mistress of all Churches," and that the Scriptures are to be interpreted in that sense only which she 'holds' or declares. All churches, however, agree substantially in their copies of Scripture.

"This fact shows likewise that the notoriety of traditions may be much overrated, or that it does not make their conveyance secure, but that spurious traditions (one or other being such when they are contradictory) may also be notorious. There is no fact, however, of a similar kind, to affect the value of notoriety in preserving written truth.

"The remaining point in the two arguments mentioned is the comparative *fitness* of tradition and Scripture for the faithful transmission of truth. And here I shall offer a common-sense, though figurative illustration, which appears to me as just as it is apt.

"Tradition professes to be a stream from a fountain. The fountain was the oral teaching of CHRIST and his inspired servants, or such of their teaching as was distinct from the Scriptures written by the latter. The stream is the oral transmission of the things so taught, or said to have been taught; including also extra-scriptural records of them.

"Scripture likewise professes to be a stream from a fountain. The fountain was the written teaching of the inspired servants of CHRIST, forming the Christian Scriptures. The stream is formed by the successive transcripts of the books so written.

"The channel for the stream of tradition is the human mind. Each successive parent, pastor, or other teacher, transmits it as he understood it at first, or as he understands it afterward, and as he remembers it—an imperfect channel obviously, having many deviations in its course. It is also an open channel, receiving other currents, such as fancies, opinions, and prejudices of various kinds, at every point of its progress—and having in its track hidden springs, of weak motives to concede or to modify the truth—which currents and springs must unavoidably mingle strange waters with the stream of tradition.

"The channel for the stream of Scripture is written record—a conduit or close aqueduct—which admits no extraneous waters, and has no secret springs, and through which none of the original supply can escape—the only exceptions being the slight accidents that are incidental to even the best materials and the best workmanship.

"Regarding this illustration as a just one, founded on the common sense of the case, *i. e.* on the obvious nature of tradition and Scripture, we see that the close channel, Scripture, is a far greater security for preserving the stream of inspired truth pure as it issued from the fountain, than the open channel, tradition. We see also that if tradition be used as the sole and authoritative interpreter of Scripture, it brings into it all its mixtures."

The arguments from reason in favor of tradition as *an infallible standard*, with the passages adduced from Scripture in support of this position, are in the next place separately considered, and their weakness and inconsistency made sufficiently apparent. After these follow in immediate succession some particular instances, chiefly from the writings of St. Paul, of tradition *aided and corrected* by Scripture.—A few objections growing out of what has been said are thus answered, and the conclusion unavoidably arrived at, that the traditions contended for by the Romanist are *not infallible;* and that consequently at the present day *the only final resort is to Scripture.* No extracts which can be given will afford a just idea of the reasoning of this charge. Its beauty consists in its proportions as a connected whole, and as such it must be viewed to be duly appreciated.

After reading the full and able treatises of some of our old divines on "the rule of faith," such, for instance, as those of Stillingfleet, Taylor, and Tillotson, we rise from their perusal impressed with the idea that they have exhausted the topic. In this, however, we are soon undeceived by a reference to the charge of Bp. Onderdonk. In his hands the entire subject, from the modes in which it is treated, becomes new. The argument is new modelled; the illustrations are new; and even the minuter details of proof, so often adduced before, are made to appear in a new and striking light. To attempt an outline of these, would occupy too large a space, and indeed would be no easy task; for the charge itself is, of necessity, but a comprehensive outline. In conclusion, then, we regard this charge as one of the ablest which has issued from the American Church. Like all the author's productions which we have seen, it is characterized by great originality, precision and strength of argument. Regarded merely as an intellectual effort, it will, we are sure, be owned with high satisfaction by every Churchman. But it has higher claims than this upon our regard. It is a *Theological argument* properly so called, and under the Divine blessing calculated to be the instrument of extensive good to the Church of CHRIST. Its highest praise is, that it *settles* a question of vital importance to the interests of Christianity—and that upon its only true basis.

It would be highly gratifying to us to see this charge reprinted in a form that might insure to it the wide circulation it deserves. Q.

Calendar.

June 16.—2d Sunday after Trinity.
—— 23.—3d Sunday after Trinity.
—— 24.—St. John Baptist.
—— 29.—St. Peter.
—— 30.—4th Sunday after Trinity.
July 7.—5th Sunday after Trinity.
—— 14.—6th Sunday after Trinity.
—— 21.—7th Sunday after Trinity.
—— 25.—St. James.
—— 28.—8th Sunday after Trinity.

THE CHURCHMAN.

SATURDAY, JUNE 15, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper.

DEFERRED MATTER.—The communications of several valued correspondents are kept back, some for the second time, in consequence partly of a miscalculation on our part, partly of the late reception of matter which could not be delayed. Notices of the Convention of Pennsylvania, of the Report of our General Missionary Society, and of several new books, are deferred for the same reasons.

KENYON COLLEGE.—Bishop McIlvaine's arduous and single-handed exertions in behalf of this institution have been attended with no small measure of success. Subscriptions to the amount of $25,000, and a loan of $15,000 are the fruit. The whole of this amount, and $5,000 more, is needed for the buildings alone of the institution. For the support of additional professors, the necessary increase of the library and apparatus, and other numerous incidental expenses, the trustees will look to the resources of the diocese itself, and the avails of tuition. We are glad to learn that the 'cheap shop' character, which seemed at one time likely to become a distinctive feature of this institution, is not to continue. It will be the aim of its conductors to provide facilities for education of the most thorough kind, and afford inducements to the many who will always be found willing to bear a proportionate expense, to select this as a place of professional discipline for their sons, not as *the cheapest*, but as *the best*. This remark, however, does not apply to theological study. That branch will be thrown open, as heretofore; or if that may be, still more freely. To furnish an abundant supply of able, learned, and pious heralds of the Gospel will be, as it ought to be, the first aim of Bishop McIlvaine and his coadjutors.

Professor Douglass, we are informed, will not be detained by his new engagement in the survey under the commissioners for a supply of water to this city, beyond the end of August next, after which his services will be wholly given to the college.

COLERIDGE AND GERMAN PHILOSOPHY.—Were inclination alone to be consulted, we should take up, instantly, the gauntlet thrown, not by us, but by our correspondent "M." The subject, in its general bearings, is sufficiently important to warrant any degree of attention; in its character, and the results reasonably to be anticipated, of interest enough to command and richly reward whatever degree might be bestowed. But "M." has reminded us that an editor holds his privileges in trust; and we have more than slight doubts whether any large proportion of the readers of the Churchman would receive profit from the discussion, much as it might afford to ourselves and a few of kindred pursuits.

It would be wrong, however, to leave the matter as "M.'s" last essay has disposed it. He has identified the English metaphysician with a German school of philosophy; has broadly charged that school with infidelity and pantheism; and so induces the reader to conclude that if the disciple be not all that the masters have proved themselves, difference of circumstances, not of principle, is the cause. We doubt the correctness of "M.'s" rapid sketch of the results of Kant's philosophy; believing it to have been, under the ordering wisdom of Providence, the source, not of the desolating blight of infidelity which has passed over Germany in the last half century, but of the happy change which our own days are witnessing in the intellectual and spiritual condition of that thoughtful people. *We* are far from ranking Schleiermacher and De Wette in the 'better class' of German philosophers. Neander, and Tholuck, and Hengstenberg, to whom we should assign that place, are disciples, not indeed of Kant, for they call no *man* master, but of that philosophic system with which the opinions of Coleridge in some things so far assimilate as to afford a pretext for the charge that he Kant-*izes*. With them, not the semi-infidel professors of Berlin and Basle, the Englishman is to be classed; and from association with them, we may boldly say, he will derive, not obloquy and suspicion of neologism, but the praise due to child-like simplicity and lion-hearted boldness in the statement and defence of the Gospel of redemption through the incarnate Son of the living GOD, in its purest and fullest form. Let "M." bring his proofs of dangerous tendencies in the writings of Coleridge, not from some summary of the German Kant's opinions, but from those very writings. Until they are produced, we must again crave leave to love and praise a system taught in books on which men, at whose feet we are glad and proud to sit, bestow their warmest expressions of the same feeling; books in which we find GOD reverenced and proclaimed as the heart's only King and Owner—His law magnified—CHRIST preached as the alone Redeemer and Intercessor, truly GOD and man—and eternity every where brought to view, as the engrossing reality of existence; books in which, on almost every page, appear such sentiments as these:—

"In a world, the opinions of which are drawn from outside shows, many things may be *paradoxical* (that is, contrary to the common notion) and nevertheless *true:* nay, paradoxical, BECAUSE they are true. How should it be otherwise, as long as the worldling is wholly occupied by *surface*, the Christian's thoughts are fixed on the *substance*, that which IS and *abides;* and which, BECAUSE it is the substance (*quod stat subtus*, that which *stands beneath*, and, as it were, supports the appearance) the outward senses cannot recognise. Tertullian had good reason for his assertion, that the simplest Christian (*if indeed a* CHRISTIAN) knows more than the most accomplished irreligious philosopher."—"An hour of solitude passed in sincere and earnest prayer, or the conflict with, and conquest over, a single passion or 'subtle BOSOM SIN,' will teach us more of *thought*, will more effectually awaken the FACULTY, and form the HABIT, of REFLECTION, than a year's study in the schools without them."—"It is a matter of great difficulty, and requires no ordinary skill and address, to fix the attention of men *on the world within them;* to induce them to study the processes and superintend the works, which they are themselves carrying on, *in their own minds;* in short, to awaken in them both the *faculty* of THOUGHT, and the *inclination to exercise it*. For alas! the largest part of mankind are *nowhere greater strangers*, than AT HOME."

EPISCOPAL CHARGES.—We may fearlessly call the public attention to the productions which from time to time emanate from the members of our Episcopacy, in the discharge of their obligation "to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers." Bishop Hobart's charges will never be forgotten in his own country, and are daily gathering new admirers among our transatlantic brethren. Bishop White's counsels of sound wisdom clothed in the most winning simplicity and mildness, do him equal honor as a close observer of human nature, a deep and well read theologian, and a faithful shepherd of CHRIST's flock.—But to their authors all men looked in confidence: less could not be expected from their tried abilities and long experience. It is matter of more rejoicing to find the men to whom we are to look for the occupancy of the vanward stations of our host, when they who led it across Jordan shall have been gathered to the general assembly of the blest, giving full proof of fitness for their daily more and more important posts. And such matter of rejoicing, who but must feel that we have, in no ordinary degree? We do not now speak of learning, judgment, prudence, honesty, and eloquence to give them all efficiency; but insist on only one point, in our view equipollent to the whole—full, free, earnest advocacy of Gospel truth. From Bishop H. U. Onderdonk, the senior of our younger set of bishops, down to Bishop Doane, his last elevated brother on the bench; which of the number has not distinguished himself, before and since his consecration, as an advocate of the doctrine of redemption by the mere mercy of GOD through faith in the atoning blood of the incarnate Son? It is the master-theme of all their compositions—the topic on which they delight to dwell—the point of their 'godly admonitions' and burthen of their teaching.

We delight to find this characteristic eminently manifest in the two latest productions of this kind. Bishop H. U. Onderdonk's Second Charge, and Bishop Doane's Primary Charge, delivered, the one on the 22d, the other on the 29th of May, on the opposite shores of the Delaware. The former, though professedly devoted to the discussion of a much controverted, but most important theological topic, is signally free from a too common fault in such discussions—a dry, unscriptural, and therefore unprofitable tone. Where the tenor of the Gospel message is least directly concerned, you cannot avoid perceiving, by the writer's choice of expressions and turn of thought, that he thoroughly feels his whole subject to be interesting only because it relates to the means of knowing and making known the fact of redemption through CHRIST's blood and sanctification by the Spirit. Let the concluding sentence exemplify and prove our assertion.

"It is no begging of the question, but the inducing of a natural inference, to assert that a revelation from GOD concerning sin and holiness will be best understood, and its certainty best apprehended, by those who, other qualifications being equal, most resemble GOD in character—for these, the godly, more than others, will see these things as GOD sees them—though the proof is the same to all, the godly have superadded this peculiar confirmation of their faith. The Gospel revealed for the salvation of sinners is adapted, by the Deity, to their case; and this case the convinced and reclaimed sinner understands better than those who have not yet thus 'done the will' of their heavenly Father: the spiritual discernment he has acquired by spiritual experience opens to him a testimony, unperceived by other inquirers, that 'the doctrine is of GOD.' This testimony of the soul to divine truth is like that of 'clay to the seal.'"

But Bishop Doane's charge, because more directly to our purpose, claims more of our attention. Its title speaks its character. "*The Edification of the Church, for the Salvation of Souls, the Office and Duty of the Christian Ministry.*" There is but one objection to the subject thus announced—its extent: no one could do justice to such a theme in the limits of a single discourse. But what theme more proper for a bishop's first interview with the ministering brethren over whom GOD's providence has given him the oversight? What theme so likely to arouse them to new endeavors at effective co-operation with him in his great work, the building up of GOD's spiritual house?

"We are associated together," says Bishop Doane, "in the course of divine providence, for the most solemn and important object that can give fervor to prayer, or energy to exertion,—THE PROMOTION OF OUR REDEEMER'S GLORY, IN THE EDIFICATION OF HIS CHURCH, FOR THE SALVATION OF SOULS. If then, in the various connexions which, for secular purposes, exist among men, explicit exhibitions of the principles on which government is to be administered, or duty to be discharged, are not only permitted to those who enter upon the one, or assume the other, but are expected and required of them, how much more incumbent upon us, whose office, in its origin, and its authority, divine, takes in, in its eventful issues, the interests of both worlds,—proclaiming and administering, here, 'the means of grace,' exhorting, animating, urging to the blessed attainment, hereafter, of 'the hope of glory!' To the happiness, the usefulness, or the success of all human associations, there can scarcely be named an element more important than a free, fair, and full understanding, mutually entertained, and steadily acted upon, on the part of those who are so associated. And if among any persons this be desirable and attainable, surely by eminence among us, who, admitted to be, are held to walk as becomes 'the children of the light,'—to be, in all our intercourse with each other, and with all the world, in candor, in honesty, in 'simplicity and godly sincerity,' clear, pure, and open as the day. Nor by our great responsibilities and distinguished privileges alone, is this course recommended, but by the circumstances and influences by which we are surrounded. Ours is unquestionably an age of great religious enterprise; and, it may as well be said, of great religious restlessness. At such a time, the exposure to individual mistakes, and to mutual misunderstandings, is greatly increased. In the means which enlist their hearts and occupy their hands, men are apt to forget the end which ought to be their aim. Nay, in the zeal which a good cause ought always to awaken, but which, unhappily it does not always regulate, resort will sometimes be had to questionable means. While often in the dust and din of the hot and heady chase, the temporary excitement of personal feeling may be unconsciously substituted for the deep and strong conviction of abiding principle, and the dazzling glory of the triumph seduce the heart from the simple loveliness of priceless and eternal truth. At such a time, to fix a calm and steady eye upon the path of duty, next to that grace divine through which the wisdom and the strength must come to walk in it aright, becomes the safeguard of the Christian. Nor can the reference to first principles, and the earnest exhortation to embrace and hold them fast, be then, if ever, regarded as superfluous, or out of time. Called, in the providence of GOD, to defend with you the same rampart of the holy Zion of our GOD, and to fight, in the same field, that good fight in which, as soldiers of JESUS CHRIST, we are called to 'endure hardness,' it is 'my heart's desire and prayer to GOD,' that we may 'stand fast in one spirit, with one mind, striving together for the faith of the Gospel.' You will allow it then to my office, you will expect it from the claim which I put in to frankness and good faith, you will require it of me, as I duly value the infinite and eternal responsibilities of our common trust, that on the present occasion I speak to you plainly, and with such perfect freedom as becomes brethren in CHRIST,—first, of *the great end and object* of our office, and then of *the way and means*, in and by which we are permitted to attempt, and shall, by GOD's help, most effectually accomplish it."

The spirit of this paragraph pervades the whole; with the same frankness and earnestness the Bishop states his views, first, very briefly, of the end and object of the ministry, then, much more at large, of the way and means for their accomplishment.

This last branch of the subject he subdivides into *public ministrations* of the word, the sacraments, and the offices of the Church; *private ministrations* in visiting and the training of the young; and *example* of personal holiness, devotion, and zeal. On each of these minor topics, clear, scriptural and impressive statements of the nature and importance of a clergyman's duty are given. The whole makes up a better compend of the *principles* of the pastoral charge and conduct than we remember to have seen furnished in the same compass; and clothed in language which cannot fail to impress the reader with conviction at once of the sincerity and zeal of the author, and of the sound, because entirely scriptural character of his views.

Having thus maintained the truth, the Bishop exposes an error intimately connected with his subject—the diversion of effort for the salvation of souls from its proper channel, *the edification of the Church*. His treatment of this delicate and important point we must gratify ourselves and our readers by exhibiting entire.

"You will most probably infer from such a presentation of the subject, that I would limit the exertions, which, as Christian ministers, are due from us, in the salvation of souls, to such only as may properly be included in *the edification of the Church*. And I desire that I may be so understood. I do unfeignedly believe, that, as the Gospel which CHRIST came to reveal, "contains all things necessary to salvation," so the Church, which he came to establish, and which he purchased with his blood, offers all the means which are necessary, under and with his blessing, to carry the plan of that gracious salvation into full and complete effect. In proportion as men depart from the simplicity of that Gospel, "the truth as it is in JESUS," suffers, we know, and is obscured. And precisely so, in proportion as men depart from the simplicity of that Church, is that glorious coming of the Redeemer's kingdom, for which we daily pray, obstructed and delayed. I deprecate, therefore, not as inexpedient, merely, and injudicious, but as positively wrong, and ultimately most destructive in their tendency, all departures from the beautiful and perfect unity of that divine and blessed system;—all mixtures with it of temporal motives and secular considerations;—all reliance,—as if GOD could not, or would not, in his own way, do his own work,—for man's moral and temporal reformation, upon human plans, temporal influences, or secular interests. Let me not be supposed to discourage human enterprise or human effort in the promotion of morals or of religion. GOD always works by means. And for the accomplishment in each other and in ourselves of his great moral and religious purposes, *we ourselves* are the means which he graciously employs. But, satisfied with the high honor of being fellow-workers with GOD, let us be contented to work with him after his own plan, in the way which he himself hath appointed.

"My reverend Brethren, as servants of CHRIST, we are the ministers of his Church. There, our allegiance is due, and at her altars our services are to be rendered. Let our single aim be the reformation and salvation of sinners by her edification. The preaching of the Gospel, the ministration of the sacraments, the public prayers and services, our visits of instruction and consolation from house to house, our personal holiness, our personal piety,—these are the weapons of our warfare; and if manfully wielded in the name and strength of GOD, we need not fear that they will prove 'mighty, to the breaking down of strong holds.' Let it be our object, as it is our duty, 'to open their eyes, to turn them from darkness to light, and from the power of Satan to GOD.' Let us aim rather to correct the inward principle, than the outward conduct. Let us strive to make the tree good, and the fruit will be also good. He does but toil in vain, who, at mid-current, seeks to purify the stream. While he who makes the fountain pure, does all the work at once. Nor have we any right to tamper with such questionable means. The Author of our salvation has pointed out the way in which it is his will to save us. Until he reveals a new one, we must adhere to the old. 'The LORD added to the Church daily such as should be saved,'—is our rule and our example. 'He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of CHRIST; till we all come in the unity of the faith, and of the knowledge of the Son of GOD, unto a perfect man, unto the measure of the stature of the fulness of CHRIST,'—is an apostle's account of the procedure. 'CHRIST also loved the Church and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself, a glorious Church, not having spot, or wrinkle, or any such thing,'—is the explicit and beautiful description of the means, and of the end. Nor let any fear lest this be charged as a limited view of the subject. For what is so comprehensive as the ministerial commission,—what so catholic as the Church of CHRIST! 'Go ye into *all the world*, and preach the Gospel unto *every creature*,'—'Go ye, and make disciples of *all nations*, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST.' Let no one object, that such a course will tend to lower the standard of Christian obligation. For, surely, the greater is included in the less, and the whole takes in all the parts; and at the font in baptism, the pledge is once given for all, to renounce the devil, *and all his works*, and to keep GOD's holy will and commandments, and walk in the same, all the days of our life. Nor let any be concerned, lest strength should so be withdrawn from the great cause of man's moral and religious reformation. For what can be hoped from human skill and effort, where 'the power of GOD, and the wisdom of GOD,' have been displayed in vain; and what will have influence with them who have resisted the 'constraining love' of JESUS, rejected 'the means of grace,' and turned aside from 'the hope of glory!'"

BISHOP JEBB'S EDITION OF LIVES AND CHARACTERS FROM BURNET.—We last week announced the fact that this work is in press, as the *thirteenth volume* of the *Parish Library*. The commendatory language of our correspondent, whose account of the work is at last inserted, is none too strong. Few late publications have held out better promise of general acceptableness and a high degree of utility. We copy the following notice from the 'British Magazine.'

Lives, Characters, and an Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum. Edited, with an Introduction and Notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe. London: 1833. pp. 386.

The value of Bishop Burnet's Lives of Chief Justice Hale and Lord Rochester is so well known that they need no encomium here. The writer will only give his best wishes that the life of a judge, equally eminent for learning and for deep religious feeling, and the history of the conversion of an infidel nobleman, may have their due weight in promoting the influence of religion in the classes of life to which these persons belonged. He may, however, add that the present edition is enriched with a variety of illustrative notes by the Bishop of Limerick. He has opened the copious and varied stores of his mind, and the grace and beauty which these have thrown around the work have given it a double attraction in the eyes of all who value sound learning and pure religion. The two Prefaces are the admirable work of the late A. Knox, Esq., and the Bishop's Introduction contains the record of some of the opinions of Mr. Knox on the Church of England, as exhibited in a conversation with Dr. A. Clarke, together with a letter from him, which ought to be read and studied by every clergyman. This letter needs no other praise than that the Bishop of Limerick calls it, "within a short compass, the best provision extant toward rightly forming the mind and heart of a young clergyman."

The characters, taken from Burnet's Memoirs, are Archbishop Leighton, R. Boyle, Queen Mary, Messrs. Nairn and Charteris, and some other eminent clergymen.

KEBLE'S CHRISTIAN YEAR.—With no small gratification we find in a Philadelphia paper, the announcement that 'Cary, Lea and Blanchard,' have in press an edition of this exquisite gem, in settings furnished by one who knows how to appreciate its worth, and add to its lustre, Bishop Doane. Bishop Jebb, in a note to his edition of Burnet's Lives and Characters, speaks of the extreme popularity of Keble's Christian Year, and Wilson's Rectory of Valehead, as a redeeming trait in the character of the age, describing the productions as worthy scions from the stock of Herbert. We first read the sentence with something of the feeling with which one listens to commendation of a dear friend from the mouth of an acknowledged judge; for both works have given us more delight and instruction than almost any thing of their kind in the whole range of literature. They are, we fear, too much above the level of taste and feeling among us to be very extensively popular; but how is that level to be raised, if not by the publication and extensive circulation of such productions as will stimulate the reader to labor after an elevation which may enable him to enjoy more of the excellencies which he dimly perceives and faintly relishes? It is no small credit to Messrs. Cary and Co., that *both* the works singled out by the cultivated classical taste and Christian judgment of Bishop Jebb, should be ushered into usefulness in this country through their press.

INTELLIGENCE.

DOMESTIC.

CONFIRMATIONS.—By *Bishop Onderdonk*, of *New-York*. On Whitsunday, May 26, in St. John's Church, Ogdensburgh, 64 persons.

On Monday in Whitsunweek, May 27, in the School-house at Morristown, St. Lawrence County, for the parish of Christ Church, which has no place of worship, 6 persons.

On Thursday, May 30th, in St. Paul's Church, Brownville, Jefferson County, 37 persons.

On Friday, the 31st, in the Methodist Meeting-house at Watertown, Jefferson County, for the parish of Trinity Church, of which the church edifice is not yet completed, 14 persons.

On Saturday afternoon, June 1st, in Christ Church, Sackett's Harbor, 12 persons.

On Trinity Sunday, the 2d, in the Presbyterian Meeting-house, Adams, Jefferson County, *one* person.

The Right Rev. *Bishop Brownell*, during his recent tour through Litchfield County, has administered the holy rite of Confirmation in the following parishes; viz. St. Matthew's, (Plymouth,) to 7 persons; Litchfield, 4; Canaan, 5; Salisbury, 5; Sharon, 4; Kent, 4; New-Preston, 5; New-Milford, 13; Brookfield, 8; Bridgewater, 8; Roxbury, 4; Woodbury, 5; Bethlehem, 8.

Episcopal Watchman.

CONSECRATION OF A CHURCH.—By *Bishop Onderdonk*, of *New-York*. Christ Church, Sackett's Harbor, was consecrated on the morning of Saturday, June 1st; the Rev. Mr. Gear, missionary at Brownville and Watertown, reading service, and the Bishop preaching. The Rev. Mr. Treadway, missionary at Sackett's Harbor, was also present.

ACKNOWLEDGMENTS.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

THE General Agent of the Domestic and Foreign Missionary Society, acknowledges the receipt of the following sums:—

A Collection taken in the Court House at Poughkeepsie, where the congregation of Christ Church temporarily worship,		$8 40
Robert Ray,	Domestic,	10 00
Thomas C. Clarkson,	"	10 00
Anthony Bleecker,	Green Bay,	10 00
Gerard H. Costar,	gen. purposes,	10 00
Thomas D. Carpenter,	"	10 00
Isaac Lawrence,	"	10 00
Henry Laight,	"	10 00
James I. Jones,	"	10 00
Samuel Jarvis,	"	5 00
John Fleming,	"	5 00
John Alstyne,	"	5 00
A. Gracie,	"	5 00
Benjamin M'Vickar,	"	5 00
L. M. Hoffman,	Domestic,	5 00
Martyn Hoffman,	"	5 00
R. E. Purdy,	"	5 00
H. N. Bush,	"	5 00
James Brooks,	"	5 00
Cash,	"	5 00
J. W. Bleecker,	"	5 00
John Bolton,	"	5 00
Samuel Glover,	"	5 00
Mrs. Gertrude Cutting,	"	3 00
William S. Nunns,	"	2 00
Mrs. Bliss,	"	1 00
From two parishioners of Ascension Church, New-York, $50 each, being the *second year's* subscription on Mr. Greenleaf's plan; to be appropriated to the Greek Mission,		100 00
Edward A. Newton, Esq., for the Church at Pensacola,		10 00
The Association at St. Stephen's Church, for the Church at Pensacola,		10 00

REV. GEORGE BOYD,
Gen. Agent of the Dom. and For. Miss. Society.
New-York, June 10, 1833.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund, acknowledges the receipt of *Twenty-three Dollars and a half*, from "The Protestant Episcopal Association of Christ Church, New-York, for the promotion of Christianity," per their Treasurer, Mr. N. B. Holmes.

Also, *Seventy-six Dollars* from "The Green Bay Missionary Association of St. Luke's Church, New-York, per their Treasurer, Mr. Henry Ritter.

JAMES SWORDS, *Treasurer*,
June 12, 1833. Green Bay Mission Fund.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *Twenty-five Dollars*, from the Female Sunday School Society of St. James' Church, Philadelphia, (per Miss E. Hale,) to be returned in the publications of the Union.

FLOYD SMITH,
June 12, 1833. No. 12 Maiden Lane.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz:—

1833.		
May 20.	From a new subscriber, and a Donation,	$2 00
29.	a Donation from a friend in Troy,	2 00
June 5.	From Christ Church Association for Promotion of Christianity, by the hands of N. B. Holmes,	17 12
		$21 12

THOMAS BROWNING, *Treasurer*,
At the Press Buildings, No. 46 Lumber-street.
New-York, June 11, 1833.

GENERAL THEOLOGICAL SEMINARY.

Received by Collection taken up in St. George's Church New-York, on Trinity	$62 69
Received by Collection in St. Mark's Church, Tuesday, June 9,	27 26

JOHN M'VICKAR,
Agent of Theological Seminary.
June 12, 1833.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz:—

1833.		*Missionary Disposable Fund.*	
June 5.	Received from	Miles R. Burke, Esq.,	$5 00
"	"	S. Cambreleng, Esq.,	5 00
"	"	Thomas Otis, Esq.,	20 00
"	"	Jacob Leroy, Esq.,	10 00
"	"	Anson Blake,	20 00
"	"	M. Bowyer,	20 00
"	"	Peter A. Jay, Esq.,	10 00
"	"	A Friend to the Missionary cause, to constitute the Rev. William R. Whittingham a Life Member,	50 00
6.	Received from	T. S. Cary,	5 00
10	"	Henry Cary,	20 00
"	"	George P. Shipman,	10 00
"	"	Mrs. Isaac Jones,	5 00
	The above was received of Rev. L. P. Bayard.		
8.	The Association of Christ Church, New-York,		39 52
11.	Received from	Thomas W. Ludlow, Esq.,	20 00
"	"	A Life Member of the Society,	20 00
"	"	John Neilson, Jun.,	5 00
"	"	William R. Cooke,	5 00
"	"	E. H. Warner,	5 00
			$274 52
		Education Fund Disposable.	
June 8.	Received of the Association of Christ Church, New-York,		100 00
		Total,	$374 52

BENJAMIN M. BROWN, *Treasurer*,
At the Butchers and Drovers' Bank,
June 12, 1833. No. 128 Bowery.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

THE Treasurer acknowledges the receipt of the following sums, in aid of the *Stereotype Fund for the Bible*, viz:—

Received from	W. M. Benjamin,		$10 00
" "	Sinclair Tousey, per Mr. Benjamin,		5 00
" "	A. H. Ward,	do.	5 00
" "	A. L. Geteau,	do.	5 00
" "	Cash,	do.	6 00
" "	J. G. Merrell,	do.	1 00
" "	Dr. Francis, per Mr. Browning,		5 00
" "	Robert Hyslop,	do.	5 00
" "	H. W. Townsend,	do.	1 00
" "	Christ Church Association for the Promotion of Christianity, per Mr. Keese,		5 00
" "	Dr. Cooke, Lexington, Kentucky, per Rev. A. Smedes,		10 00
			$58 00

To Disposable Fund.

A Donation from Garrit Van Wagenen, Esq., per G. G. Van Wagenen,	$10 00

RICHARD OAKLEY, *Treasurer*,
June 11, 1833. No. 122 Front-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 13th, from the following persons, viz:—

Postmaster, Pittsburgh—— Philadelphia—S. Bayard—Rev. William A. Muhlenberg—Dr. J. Cook—Rev. C. E. Leverett—Lieut. S. L. Russell, *with remit*—S. Babcock—Rev. P. Dyer.

Received by the General Protestant Episcopal Sunday School Union.

G. M. Christie—William Stavely—George, Latimer & Co—Rev. S. Jewett.

EPISCOPAL ACADEMY OF CONNECTICUT, AT CHESHIRE.

THIS Seminary is located in one of the most pleasant and healthy villages in Connecticut, about 12 miles north of New-Haven. In this Seminary are taught Latin, Greek and English Literature, and the Sciences. The price of Board and Tuition is about $100 annually.

B. JUDD, *Principal.*
May 30, 1833.

LIFE OF BISHOP HEBER.

This work was published by the Press,—and consists of *two volumes 8vo—Containing Selections from his Correspondence, Unpublished Poems, and Private Papers,* together with a Journal of his *Tour* in Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossacks, 2 vols. 8vo., with a likeness. Price $3 00 at wholesale.

From Blackwood's Magazine.

Little Leonard's Last "Good-Night."

"Good-night! good-night! I go to sleep,"*
  Murmur'd the little child;—
And oh! the ray of heaven that broke
On the sweet lips that faintly spoke
  That soft "Good-night," and smiled.

That angel smile! that loving look
  From the dim closing eyes.
The peace of that pure brow. But there—
Aye, on that brow, so young, so fair!
  An awful shadow lies.

The gloom of evening—of the boughs
  That o'er your window wave:—
Nay, nay—within these silent walls,
A deeper, darker shadow falls,
  The twilight of the grave.

The *twilight* of the grave: for still
  Fast comes the fluttering breath—
One fading smile—*one* look of love—
A murmur—as from brooding dove—
  "Good-night."——And this is death!

Oh, who hath call'd thee "terrible:"
  Mild angel, most benign?
Could mother's fondest lullaby
Have laid to rest more blissfully
  That sleeping babe, than thine?

Yet *this is death*—the doom for all
  Of Adam's race decreed—
"But this poor lamb, this little one:—
What had the guiltless creature done?"
  Unhappy heart! take heed:

Though He is merciful as just
  Who hears that fond appeal—
He will not break the bruised reed,
He will not search the wounds that bleed—
  He only wounds to heal.

"Let little children come to me,"
  He cried, and to his breast
Folded them tenderly—to-day
He calls thine unshorn lamb away
  To that securest rest.

* These wese the dying words of a little child, related to the author, uttered at the moment of its departure.

ANNALS OF BENEVOLENCE.

FIFTH ANNUAL REPORT

Of the Female Auxiliary Missionary Association of St. John's Chapel, New-York. Read June 4, 1833.

On Tuesday evening, June 4th, at 8 o'clock, the fifth anniversary of the Female Missionary Association of St. John's Chapel, New-York, was held in the Sunday School Building attached to the Chapel. A number of ladies attended on the occasion, and manifested their interest in the missionary cause. The Rev. Mr. Schroeder opened the meeting with prayer, and the reading of the 55th chapter of the book of Isaiah. In behalf of the Managers of the Association, he then read the following Report of their proceedings during the past year.

Five years have now elapsed, since our Association was instituted. It has been our privilege, at five successive anniversaries, to indulge the devout sentiment, that we have been "workers together with God," in extending the knowledge of salvation through our Redeemer. We have made our efforts in the name of Christ, and with a view to set forth his glory.

The *cause of missions* in our diocese, has been the subject of our lively interest and our fervent prayers. And regarding our beloved Church, in her constitution, doctrines, discipline and worship, as primitive, and more pure than any other, we most earnestly desire to see an increase of the number of her ministers and hallowed temples. While our State contains a population of two millions, the whole number of our clergy in the diocese is less than two hundred. We have *nineteen counties*, with an average of not less than *twenty thousand* souls, and in each county but one minister of our beloved Church. We have also *eight counties*, with an average of *fourteen thousand* inhabitants, and yet *not even one* of our clergy is to be found in these wide missionary fields! If our fellow Churchmen ask us to give a reason for our persevering efforts, let us point them to this scene, and ask, "Is there not a cause?" 1 Sam. xvii. 29.

Our Association was first formed, in May 1828. And since that time, by God's blessing on our humble means, we have made five annual contributions to our Master's cause.

In 1828, we gave to the Parent Society,	$750
1829, do. do.	761
1830, to the Par. Soc. ($60, to Gr. Bay,)	631
1831, to do. and Gr. Bay Mis. equally,	439
1832, to the Parent Society,	152
	$2733

The whole amount of money which we have raised is $2733. To many, this may appear a large sum, viewed in the aggregate amount. And when we bear in mind, how small has been the number of ladies actually engaged in the good work, it is indeed a large sum; for while our congregation have yielded, by their subscriptions and donations, about $948, a few ladies in our Sewing Society, at no time exceeding thirty, (and for the last two years, not averaging *four* at our meetings,) have raised $1775, "working with their own hands," that they might "have to give to those who need." Until the great day, when our divine Master will make up his jewels, it cannot be known, what shall result from our exertions. Yet we have good reason to believe, that our labor will not have been in vain.

The want of a due interest in our operations has been so manifest among the members of our parish, who worship with us in the same sanctuary, and kneel with us at the same table of our Lord, that we have sometimes been oppressed with great discouragements. These have been such, during the past year, as to dissolve our Sewing Society, from which three-fourths of our revenue has been derived. We feel now compelled to make an earnest appeal to the members of our Church, and, from our hearts, and in the name of Him whom we profess to serve, we ask, for once at least, a liberal expression of good wishes.

If you have even done what you could, in past years, be willing again "to do good and distribute," for the sake of Jesus and his Gospel. If you have hitherto given *nothing* to our Association, give now, by all means, "plenteously." "With such sacrifices God is well pleased." The call for your liberality never was as loud and urgent as it now is. A voice cries to you, on every side. Souls perishing, demand your prompt bounty. And as the Lord has prospered you, as you love the name of Jesus, as you desire the extension of his Church and the fulfilment of his plan of mercy to save our lost world,—by your devout gratitude to Him who died for you, by the grace which you have received through the channel of his love, by the hope of glory which you cherish through Him as your atoning Saviour, Mediator, and Redeemer, O let it not be said, that *all* our operations must cease, *for want of that encouragement which you may give, and without which our Association must be discontinued.*

Should this be the result, there would be in the congregation of St. John's Chapel *not a single auxiliary to the general institutions of our beloved Church!* And shall this be said? It is for you, Christians, Churchmen, the members of our chapel, to give a satisfactory answer to this question. At least forgive our importunity. And O, bear in mind, that it is not for ourselves we plead: it is for the momentous cause of Him of whom the page of inspiration tells, "there is salvation in none other,"—the Lamb of God, who suffered death upon the cross for our redemption.

After reading the Report, the Rev. Mr. Schroeder opened the Scripture at the book of Isaiah, and called the attention of the meeting to the prophet's words which had been read. He pointed to them, as offering very powerful motive, and suggesting many considerations of encouragement, to all friends of Jesus. He then dwelt upon the present cheering anticipations of a rapid spread of Christianity, and to the animating triumphs of the cross in our day,—especially the Gospel light shed upon the minds of myriads of the rising generation, in our Infant Schools and Sunday Schools, the progress of religion in Christendom, and the advance made in heathen lands toward a new and bright era of the world. At the close of his observations, he spoke of the *privilege* and *glory* of being "workers together with God," by publishing the free offer of pardon and salvation to our ruined race, in the hope of winning souls for the Redeemer.

The Report was ordered to be printed; and the following ladies were then elected Managers for the ensuing year.

Mrs. Lorillard, *First Directress.*
Mrs. H. Anthon, *Second Directress.*
Mrs. Thibou, *Third Directress.*
Miss A. Corré, *Treasurer.*
Mrs. Dr. Tanner, *Secretary.*

MANAGERS.

Mrs. Dr. Paine,	Miss M. Corré,
Mrs. Peters,	Miss Loutrell,
Mrs. Bostwick,	Miss Marcellus,
Mrs. Depew,	Miss H. Marcellus,
Mrs. Dr. Camman,	Miss Berrian,
Mrs. Rhind,	Miss Tryon,
Miss Lorillard,	Miss Cotheal,
Miss Wallace,	Miss Jarvis,
Miss S. Wallace,	Miss Crawford,
Miss Bleecker,	Miss Ludlow.

ECCLESIASTICAL.

THE CLERGY OF THE CHURCH OF ENGLAND.

Of the accusations brought against the Church, some have no better foundation than ignorance, prejudice, or hostility; and the grievances which afford just cause for complaint were forced upon her by lay rapacity, and have been continued by lay influence.

The lay impropriators of tithes have had full experience, as landholders, of the evils of the present system; and it has always been in their power to correct them; for they have formed an influential part of the House of Commons, and perhaps a majority in the House of Lords. The clergy, absolutely excluded from the one house, and forming but a very small minority in the other, have never been able to do more than to relieve the tithe-payers by equitable compositions. Their liberality and forbearance have been a theme of praise, even with those who condemn the system; and it is manifestly unjust to withhold the commendation which, as far as their power extends, they have so fully earned; and to condemn them on account of evils for which others are responsible.

The spoliation of the Church has left a vast number of parishes too poor to support a clergyman. Such must necessarily be held in plurality, either dividing the services of an incumbent with another poor parish, or attached as a burden to a richer benefice, and served by a curate. It is much to be regretted that convenience has taken advantage, and not always innocently, of what necessity alone could justify; but it must be remembered that the Church possesses no legislative power, and that four fifths of her patronage is dispensed by laymen.

It is a far more serious calamity that so many parishes should be deprived of a resident clergyman, because there is no house in which he can reside, and no funds to erect one. Here, again, the Church is the victim of spoliation, and the people are the sufferers. Melancholy as too often is the picture of such parishes, with their neglected roads, their squalid cottages, their miserable poor-houses, they yet afford a proof of the inestimable value of the Church. The state of these parishes shows what would be the condition of the whole country, but for the clergy; and they require nothing but resident clergymen to raise them to a level with their more fortunate neighbors.

The once favorite theme of calumny, the irreligion and misconduct of the clergy, they have nearly shamed into silence. It would be strange indeed if it were not so, for no body of men live up to so high a standard of duty. This fact is proved, not more by the general feeling of society toward them, than by the cavils of their enemies. Such peculiar consistency would not have been demanded, unless their conduct afforded reason to expect it. Amusements which are regarded as innocent, and even praiseworthy, in every other class of gentlemen, would not be condemned as faults in the clergy, unless they devoted themselves to the active performance of duties with which such amusements would interfere. The deference every where paid to them, beyond what their circumstances, and even their education, would claim, is a homage no less to the dignity of their office, than to the manner in which they sustain it. Even the contempt and horror with which a clerical delinquent is regarded, affords a satisfactory testimony to the general excellence of his order.

It is indeed difficult for any one, and impossible for a casual observer, to estimate the magnitude of our debt to the clergy. The moral beauty of an English rural landscape—a subject of pride to ourselves, and of admiration to strangers—is created chiefly by their influence. The gentlemen of England, whose character is too high for eulogy, are trained to intellectual and moral excellence by them. The schools in connexion with the National Society, in which 900,000 poor children are now receiving a Christian education, (a number absolutely incredible, were it not proved by official returns,) have been established, almost without exception, by their exertions, and are supported by their liberality and patronage. It is to their honor, that they are ever the foremost in promoting every scheme of charity, though more than a due share of the burden is almost sure to fall upon them; for the narrow income which authorizes a layman to close his hand, is not felt or considered to excuse the clergyman.

Other proofs may be adduced, not less conclusive, though of a less pleasing character.—Parishes without a resident clergyman are notoriously far below the general standard of comfort and civilization. Large towns, with disproportionately few churches, are characterized by profligacy and sedition. And the appalling advance of crime through the country has kept pace with the increase of that part of the population which is beyond the effectual control of the clergy. The benefits they diffuse can be adequately estimated only by contrast with the evils which remain; as the value of the Nile is shown not more by the fertility and beauty it creates, than by the deserts beyond its influence.

It is not difficult to trace the causes of the obloquy which, at different times, and by different parties, has been directed against them. The imprudence of a few among them, who, as the advocates of extreme Calvinistic opinions, have charged the bulk of their brethren with not preaching "the Gospel"—understanding by this term their own peculiar tenets—has led to great misrepresentation. Parties who are interested in not thinking well of the Church, have been too happy to condemn the great majority of the clergy as misleaders of their flocks, upon the testimony of their own brethren; and have not had the candor to avow, that the pretended heresy is nothing more than the rejection of a supplementary tenet, confessedly not essential, and condemned by the majority even of orthodox nonconformists.

Another cause has nearly ceased to operate. Until within a few years, most parishes had their 'squires, who took a decided lead in every thing, and left to the clergyman but the second rank. At the same time, the difficulty of communication with places but moderately distant, from bad roads and other causes, made the clergyman the general, because almost the sole companion of his principal, whose example, necessarily influential, was not always safe to a young clergyman. Hence the race of sporting parsons, now all but extinct; of servile parsons, who are still more rare; and of drinking parsons, monsters, of whom it is to be hoped there is not a specimen remaining. The changes of the present century have extinguished the half-farmer, half-gentleman class, and gives to the clergyman that station and authority in his parish which his office entitles him to claim. The tax, created by the transfer to the vicarage of the charity, once expected from the mansion-house, may be cheerfully paid, since the influence of the mansion-house goes with it, and it is the price of increased usefulness and credit. None, above the most reckless democrat, would now dare to exhibit, even in caricature, what Cowper represented in grave and sorrowing verse. To the country the change has been of incalculable advantage; and the most striking effect of it is, that already the brutal and indecent sports which had kept their ground for centuries, are all but forgotten.

Still, the clergy lose much of their deserved popularity, because a great part of their duties are performed in privacy. Ostentatious display is a far more short and certain road to reputation, than a course of conscientious but modest virtue. The audience who listen with delight to an itinerant orator, forget that he may have left his flock to a temporary, perhaps an incompetent hireling; and, possibly, where canonical ordination is not required as a passport to the pulpit, to the ministration of illiterate volunteers. And the passers who meet the clergyman in his solitary walks, seldom think that he is going where his instructions will direct the ignorant, or his consolation cheer the penitent and the afflicted.

I am enabled to illustrate this point with a striking example. When the greater number of the sick poor, in a population of 14,000, came under my care as the resident surgeon to the Swansea infirmary, and the surgeon to the house of industry and parish, I witnessed with admiration, the attention they received from the clergyman. His whole time was devoted to them. Prompt at every call of poverty and sickness, and patient in his attendance, his visits were repeated with a frequency and regularity which often made me feel it necessary to be careful lest they should exceed my own. He allowed no amusements or pursuits to interfere with a duty which he made his pleasure, and to which he devoted himself with a quiet, but unremitting zeal, which left him no leisure for the trickeries of popularity. Abstaining from idle visits, he was always at the command of the afflicted: inaccessible to idle calls, the poor generally applied to him in preference to any other magistrate—and there were several in the town, and its immediate neighborhood—whenever they required a magistrate's signature. He attended to his parochial duties, necessarily very heavy in so populous a parish, with remarkable punctuality. It adds to his merit that his health would have allowed him to claim the repose of an invalid. Yet he was even assailed with calumny. His piety was questioned; and I once saw him treated with very deficient civility, at a funeral, by a dissenting minister, who afterward voluntarily excused his conduct to me on the plea that he felt a horror at an ungodly clergyman. I never met or heard of this minister on an errand of mercy! At that time I was a dissenter, and had imbibed the usual prejudices against the clergy; but I was compelled to feel—and it contributed powerfully to lead me to the communion of the Church—that I could place no reliance on the tales I heard, when excellence like that which I witnessed could be thus calumniated.—"E. O."—*Christian Remembrancer.*

CHURCH PRINCIPLES.

WE MUST DIFFUSE KNOWLEDGE.

There are some who object to the diffusion of knowledge as a dangerous gift, on account of the mischievous abuses to which it is liable. The danger cannot be denied: and though it argues extreme weakness to make that a reason against bestowing the gift, (since *all* advantages are liable to such abuse, in proportion to their value and importance,) it *is* certainly a reason for using every exertion to counteract the danger. This danger is not one that *can* be counteracted by keeping the mass of the people in ignorance, were that possible, and otherwise desirable. Man's corrupt nature would of itself lead him astray, without needing the aids of learning. If a man be unable to read, he will still have ears to hear all the evil that may be instilled into him by bad company; either through the mischievous publications read by them, or from the devices of their own corrupt minds; and he will be far less capable of judging fairly concerning what he hears. I may safely appeal to all who have experience on the subject, whether the most illiterate are not in general far less acquainted with their *duty*, than with every species of *vice* and profligacy? No ignorance can secure a man from temptation; and certainly ignorance will not qualify him to resist it, or to discriminate between truth and error. It is surely in the darkness rather than in the light, that one thing is likely to be mistaken for another.

But it is our especial business to guard against danger, as far as we can, by placing within the reach of our poorer brethren, who are able to read, something that they may read with advantage, and which may serve as an antidote to the poison, both of noxious publications, and of noxious conversation, and evil example. It is for us to set the truth, as far as we can, fairly before them: if it be in itself superior to falsehood, those who are rightly disposed will embrace it; and those who are not, we should vainly hope to secure from error and sin by keeping them in ignorance. The tempter will always find means to deceive those who are willing to be deceived.

Archbishop Whately.

CIRCULATION OF BOOKS.

With respect to the books which it is desirable to circulate, it may be worth while to observe, (without entering at large into the controversies that have long prevailed,) that though, if we were reduced to make choice of *one* exclusively, the Bible, as far as it can be introduced, ought doubtless to be that one, yet where no such restriction is imposed on us, we should be most unwise to limit ourselves to the distribution of the Scriptures alone. If several persons, who agree in making the Scriptures their standard, but who have deduced each a different system of religion from the Scriptures, unite together for the propagation of religious knowledge, they must, necessarily and consistently, confine themselves, (as a body,) to the distribution of the *one* book, which they all *agree* to acknowledge. And when the members of our (we trust) pure and apostolical Church, combine our efforts in the holy cause, there is precisely the *same* reason that *they* also should propagate the doctrines of the Church which they *agree* in acknowledging.

As for the arguments which have been adduced, that if our religion is true, it will be found in the Bible, and that therefore the Bible alone need be circulated and read, it is not necessary to discuss them; because those who have held such language, appear to have done so merely for the sake of argument, without being themselves at all convinced by it. At least I never heard of any denomination of Christians, who disapproved of the publication and perusal of Scriptural commentaries and other treatises, which set forth religious views conformable to their own. Now a man who thinks this or that a *useful* religious book, cannot but think it desirable, and even a duty to distribute it; and if two or three *agreed* in their views respecting it, they could have no scruple in *combining* to distribute it. Surely, therefore, if two or three thousand, or two or three hundred thousand, have the same agreement, there can be no reason why they should not feel bound to act in the same manner. If our religion is *not* true, we ought to *change* it; if it is true, we are not only authorized, but bound, to propagate what we believe to be the truth; provided we do not teach any thing as a necessary article of faith which is not to be proved from Scripture; not attempt, by any violent or unfair means, to prevent others from a reasonable freedom of speech and of pen, in circulating what *they* believe to be truth; but demand, and grant, a fair hearing for both sides. The distribution, and the study, of the Bible alone, or of any part of it, without note, comment, or exposition of any kind, are, each, the best thing, because the *only* thing, to be done (*in concert*) by such as are not agreed, either as to the explanation of Scripture, or as to the unlimited right of the laity to study it. But that the distribution of the Bible alone is the best mode of circulating religious knowledge, when (as is now the case) we have it in our power to provide at the same time oral and written explanations of it, such as we believe true, and which *some will* receive;—this is not only untrue, but is practically contradicted by all who preach, or publish, or write, or read, any exposition of the Scriptures.

We may combine, when we find it advisable, with those who in many points differ from us, in travelling together, as far as our road is the same; but we must not therefore suppose, that where the roads branch off and separate, we are come to our journey's end. It would be thought absurd to prefer total darkness to the glimmer of the faintest twilight; and no less so, to prefer, *when the choice is before us*, the twilight to the full blaze of day.

The mere *power* of *reading* the Scriptures hereafter, when that is *all* we can impart, is better, I think, than total inability; the knowledge again, however slight, of a *part* of Scripture, is better than ignorance of *all* parts; the Bible alone, without explanation, is better than no Bible, when *that* is the alternative; but whenever it is in our power, by providing schools for some, catechists for others, and instructive books again, for others, so as to lead some at least, and each, as far as each *can* be led, not only to *read* the Scriptures, but to "mark, learn, and inwardly digest them,"—if when this is possible, we despise the conferring of such a benefit on some, because we cannot extend it to *all*, we are shutting out the light of the sun, because in the night we must be content with the faint beams of the moon.

Never let us be satisfied that we have done *enough* for our Christian brethren, while there are any for whom we could do *more*.

Archbishop Whately.

PRACTICAL.

DOES THE END JUSTIFY THE MEANS?

In the affirmative answer to this question is found, if we do not mistake, one of the fundamental principles of the 'new measure system.' It is said that the great end which a minister should always keep in view, is the salvation of his people; and this is of such infinite moment, that we ought to lose sight of every thing else in consideration of it; and it matters little what the means are, provided only the end can be accomplished. Out of this principle have arisen almost innumerable artifices, designed to excite attention—exaggerated representations of divine truth, with a view to make a strong impression upon the feelings. Sinners have been told that unless they would come to the 'anxious seat,' they would certainly perish; that the question, whether they were to be saved or lost, would be settled before they left the house, and by the effect which should be produced upon them by the sermon or the exhortation to which they were listening; and sometimes appeals have been made to their feelings which have been marked by great coarseness, by extreme severity, by a profane familiarity with sacred things, as if it were the prerogative of the preacher to wield the thunderbolts of divine vengeance. And when the propriety of this course has been called in question, those who have adopted it have always been ready to plead the good end which they intended to accomplish, and the wonderful effects in the supposed awakening and conversion of sinners, which were actually produced. And even those who, notwithstanding their wishes to the contrary, have been revolted by these measures, have nevertheless in many instances apologized for them on the ground that they seemed to be the effect of great zeal for the salvation of souls, and to be instrumental of bringing many sinners to the knowledge of the truth.

Now it seems to us that no intelligent Christian can deliberately contemplate this matter without perceiving that there is great error here. What, shall we do evil that good may come? True, the salvation of the soul is a matter of infinite importance; but does this confer upon us the liberty of going directly in the face of God's commandments with a view to accomplish it? In our zeal to accomplish an end which he requires, shall we use means which he forbids, which are openly and palpably at war with both the letter and the spirit of the Gospel? Suppose an individual might seem to us to stand in the way of the bestowment of some great blessing upon the Church—say a revival of religion—suppose he possessed an influence which enabled him to keep out the public means of grace, and to prevent any effectual and united effort from being made for the advancement of Christ's kingdom; and suppose there were no human prospect that the case would be any better so long as he lived; would this confer a right on the part of Christians, to murder that wicked man for the sake of removing an obstacle to the revival of God's work? And yet it is precisely the same principle, for aught we can see, on which many of the new measures are often attempted to be justified. God has indeed required of Christians that they labor earnestly and diligently for the salvation of their fellow-men; but he has also prescribed the manner in which they are to labor, and if, instead of following the divine directions, they substitute devices of their own, they are guilty of setting at naught the divine authority and elevating their own wisdom above that of the Highest. We know a man who was brought for a while under the influence of the 'new measures,' who has since declared that during that time the preaching of the Saviour appeared perfectly tame to him; that he read it with a feeling of dissatisfaction that it contained so little that was fitted to awaken sinners; and that he could not help thinking that *his* minister could preach far better.

Our limits do not permit us to dwell upon the many evils which grow out of the adoption of this principle. We will only advert to a single one—and that is the influence which is hereby exerted upon the characters of the individuals by whom it is adopted. It is impossible that it should consist with a proper degree of godly sincerity. Let it be the grand aim of an individual to produce an effect by some means or other; and even though that effect should be to bring souls into the kingdom; yet if he adopt the principle that it matters not what the means are, provided the end is accomplished, he will of course acquire loose ideas of the importance of truth and honesty. We do not wish to be uncharitable toward any who bear the Christian name: nevertheless, when we have heard 'new measure men' reprobate practices which in other circumstances they have not only connived at, but cordially consented to; when we have seen the effort that has been made to cover up or explain away extravagances which have been publicly charged upon them; when we have read statements of wonderful 'revivals' which would leave the impression that all things were done decently and in order, and have known from the most unquestionable authority, that the scenes which were professedly described were scenes of gross fanaticism and confusion—when we have known that ministers have become public vouchers for the perfect order and regularity of 'protracted meetings' which, while they were in progress, they were heard in some respects to condemn; and when we have known editors of religious newspapers sound forth the praises of the 'new measure system' without any exception and apparently without the shadow of doubt, while yet they have apologized for their course in private on the ground that something of that kind was demanded, and that if they should refuse to publish certain articles, some paper would forthwith be got up which would be still worse—we acknowledge, when we have contemplated these facts, that we have not been able to resist the impression that one of the worst features of the 'new measure system' is its tendency to unfair and equivocal dealing.—(*Albany*) *Journal and Telegraph.*

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